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INTERNATIONAL JOURNAL OF
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FOR CHURCH-SCHOOL WORKERS

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In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;

In hope that sends a shining ray
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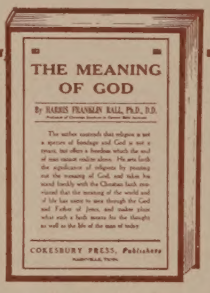

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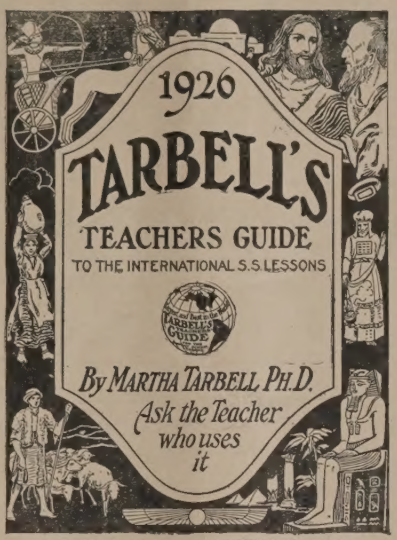

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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

FOR CHURCH SCHOOL WORKERS

Vol. II JANUARY, 1926 No. IV

OFFICIAL PUBLICATION OF
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The Columbus Meeting

By Hugh S. Magill

THE MEETING of the Professional Advisory Sections and the Committee on Education in Columbus, Ohio, November 30 to December 4, inclusive, was one of the most successful and profitable educational conferences that has yet been held under the auspices of the International Council. There was an attendance of over two hundred professional workers in religious education from all parts of the United States and from Canada, representing all the leading cooperating denominations.

This was the first meeting of the Professional Advisory Sections held immediately preceding the regular annual meeting of the Committee on Education. The Vacation Church Schools Section of the International Council, consisting of the membership of the International Association of Daily Vacation Bible Schools, held sessions morning, afternoon, and evening on Monday, November 30, which were well attended by a representative group of workers in this field. It was felt universally that this work has been greatly strengthened and promoted by affiliation with the International Council.

* * *

THE FOLLOWING sections held meetings on Tuesday and Wednesday, December 1 and 2: Children's Work, Young People's Work, Adult Work, Leadership Training, Directors of Religious Education, Professors of Religious Education, Week-day Religious Education, City Secretaries, and State and Regional Executives. All of these held very profitable sessions, dealing with the particular phases of religious education which these different groups of professional workers represent.

A joint meeting of all the sections was held on Wednesday evening, December 2. Dr. Harold McAfee Robinson, Chairman of the Committee on Education, presided and explained the relation of the Professional Advisory Sections to the Committee on Education, and urged each section to make a report to the Committee on Education embodying the recommendations of the section. The Committee on Education met Thursday morning and held sessions morning, afternoon, and evening until its adjournment on Friday evening, December 4.

* * *

AMONG the most important matters considered by the Committee on Education were the reports and recommendations of the Professional Advisory Sections, all of which were given careful attention. Each of the sections is represented on the Committee by a regular member of its own choice. This close working relationship between the Professional Advisory Sections and the Committee on Education proved most satisfactory in the development of a comprehensive program based on the actual experience of professional workers in the field.

The Committee on Education reorganized by disbanding all its permanent sub-committees or sections, and providing for the setting up of special committees to consider such subjects as may be assigned to each for study and report. It is hoped by this change to expedite the consideration of subjects by referring each to a committee particularly selected to investigate and report on the questions involved. The Committee on Education created an executive committee, consisting of the chairman, vice-chairman, and secretary, and three elected members to which are referred the selection of special committees and the general supervision of the work of the Committee. The following officers of the Committee on Education were elected: Chairman, Dr. Harold McAfee Robinson; Vice-chairman, Dr. William E. Chalmers; Secretary, Dr. H. Shelton Smith; Members executive committee, Dr. Luther A. Weigle, Dr. John W. Shackford, Dr. Wade Crawford Barclay.

* * *

FROM the Children's Work Section and the Adult Work Section came very urgent requests that directors be secured on the International staff to have charge of the work of these respective departments. The need of International leadership for these departments was particularly stressed by the denominational workers. Action has been taken by the International Executive Committee authorizing the appointment of directors for these departments, and for weekday religious education, as soon as the necessary funds for their support are available. The lack of funds is the only reason that such leadership has not been provided on the International staff.

* * *

THE COMMITTEE on Education gave careful consideration to the report and recommendations of the Leadership Training Professional Advisory Section. The action taken, if approved by the International Council, will result in broadening and enriching the courses offered in leadership training, and in better adaptation to the needs of the field. A detailed report of the action of the Committee will be made later. The volume of work in this department of the International Council has increased so rapidly that the clerical force required to handle it in the International office has been doubled in the past few months. The increased interest in the training of teachers and leaders in religious education in accordance with sound educational principles is of the highest significance.

* * *

ANOTHER very important action of the Committee on Education was taken on the recommendation of the Young People's Professional Advisory Section, and the Special Committee on a Young People's Program. A commission of eighteen members was established, made up largely of recognized leaders in young people's work, to develop a Christian Life Program for Youth, which shall be church-centered and represent all the cooperating forces. On this Commission is a representative of the Y. M. C. A., of the Y. W. C. A., and of Christian Endeavor. One of the strongest pleas for the construction of a comprehensive, church-centered program for young people was made by a representative of one of the Christian Associations. As was declared by several speakers before the Committee on Education, the far reaching possibilities of such an undertaking, supported by such a remarkable spirit of cooperation, cannot be estimated.

* * *

THE REPORT of the Professors of Religious Education Advisory Section showed a deep interest in the educational program of the International Council and a willingness to help in every way possible. The same interest was manifested by the Executive Sections, National, State and City, each of which made valuable contributions. The Directors of Religious Education made recommendations covering the work in the local church which were much appreciated. Throughout all the sessions of the Committee on Education there was a large number of visitors present, members of the advisory sections who had remained over and who showed a deep interest in all discussions and actions.

* * *

FROM THIS five days' meeting, the following conclusions are evident: That there is eagerness on the part of both denominational and interdenominational workers to cooperate; that there is developing a splendid spirit of comradeship among all the workers; that through conference and discussion obstacles to cooperation are disappearing and greater unity of purpose and method is resulting; that a genuinely educational program is being developed which preserves and magnifies the highest spiritual values; that the church of our Lord and Savior is the one central organization of primary importance; and that the supreme purpose of the International Council and its auxiliary councils is to promote the effective teaching of the Christian religion through the cooperation of the Christian forces of the continent.

JESUS CHRIST, "SON OF MAN"

"Behold, the Man!"

By Ernest Bourner Allen

NAMES ARE important! The task of naming the baby, or a new idea, or a new gas, all test our nowledge and our character. Where a personality s great and unique, many names will be given to him n the course of history. They will be tributes to the uality of his life and of his achievements. It has been o with Jesus. The prophet began it by saying His ame would be called "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Today nen are studying Him as the citizen, the educator, he executive; as Lord and leader and friend! From ooks like *Ben Hur* to *The Man Nobody Knows*, they re trying to appraise His character, measure His urposes, determine His influence. What name shall ve give Him? Which one do you like best? And why? The more you examine His work, or try to find a name or this wonderful Man, the more you will think of Him. When Saint-Gaudens, the sculptor, was commissioned to make that famous statue which stands outside Trinity Church in Boston, he began to study he life of Christ. He tried to saturate his mind with he story so that he might be able to depict what he hought would be a right conception of Jesus. For statue is a name—*in stone!* You will remember that he statue represents Phillips Brooks standing at the ulpit in a characteristic posture, with hand uplifted, nd behind him is *the figure of Christ standing in benediction!* Bishop Brent is authority for the statement hat Saint-Gaudens admits that he had been indifferent o religious life. "But," he said, "since I have been tudying this Jesus, and since I have come to know Him, *all I have is His, and where He is I want to be.*"

* * *

WHAT DID Jesus mean when He called Himself "the Son of Man"? The phrase is found more han eighty times in the four Gospels and always upon he lips of Jesus Himself. New Testament scholars ell us that "the evangelists never use it of Him, and o one ever addresses Him by this title." We are nformed by one writer that the use of this phrase, 'the Son of Man," by Jesus, "leaves no room to doubt hat its attraction lay in its freedom from the limitaions which beset other Messianic names." It permitted the blending of the conception of the Suffering Servant, which they did not welcome, with that of the Messianic King, whom they desired. Dr. Rhees says, 'It expressed Jesus' consciousness of a mission that et Him apart from the rest of men. There was no oncealing of His own feeling, on the part of Jesus. 'Who do men say that the Son of Man is?" he asked. The answers were various, till Peter startled them ll with his great declaration, "Thou art the Christ," nd Jesus accepted the full implication of that epochnarking utterance. I write as one who accepts, fully, he Lordship of Jesus. I cannot forget that thirty-five years after the death of Jesus, a Roman Emperor was burning Christians at the stake in his own gardens, nor that after two hundred fifty years the Roman Empire surrendered to the conquering Galilean peasant! And so I cry, with Richard Watson Gilder,

> "If Jesus Christ is a man,—
> And only a man,—I say
> That of all mankind I cleave to him,
> And to him will I cleave alway.
>
> If Jesus Christ is a god,—
> And the only God,—I swear
> I will follow Him through heaven and hell,
> The earth, the sea, and the air!"

* * *

BUT THE PHRASE, "the Son of Man," popularly interpreted, is often a recognition of our Lord's humanity. It brings Him nearer to us, this Man "tempted in all points like as we are . . . an hungered . . . having no place to lay His head . . . wearied!" I shall write with that popular opinion in mind. It will take many names to measure the personality of our Lord, for are there not "many crowns" upon His Head? We who love and adore Him cannot spare this name, nor misunderstand it, for it helps to bring Him closer to us, this one who "emptied himself, taking the form of a servant, being made in the likeness of men." It was as though He said, with deeper meaning than Henry George, "I am for men." And with more of understanding than Terrence, "I am a man, and all that concerns humanity is of interest to me."

We do not know all that Pilate had in mind when he said, "Behold, the man!" Probably it included some knowledge of both the words and the works of Jesus as well as the consciousness that this "man" had stirred the Jews as no one had ever done before. We are in a better position than Pilate to appraise the situation and get our bearings. We have precious fragments of the teaching of Jesus and can survey two thousand years of history to measure His influence. We know that history is His-story!

* * *

WHAT DID the "Son of Man" come to do? How can we share in that work? What inspiration do we get from His life? We Christians must never forget that "*the Son of man came not to be ministered unto, but to minister.*" Loving service was the law of His life. He never spared himself any weariness or sacrifice when He could help others. His greatness, in part, lay in His habit of giving service and not in the acceptance of homage. How the world gets it twisted around! It says, "Greatness means being waited on, exalted." A Japanese editor, Mr. Zumoto, was given a banquet in Los Angeles by the Chamber of Com-

merce. When a speech was demanded, he read the story from the Bible where Jesus washed the disciples' feet, thereby inculcating humility and service. The newspaper reporter afterward read Mr. Zumoto the account he had written of the story, and behold, he had said that the disciples washed the feet of Jesus! He had turned the story around completely. He telephoned his office and found the story was just going to press. The city editor had not seen anything wrong in it, either! It is the business of the Christian to show the same qualities of humbleness and helpfulness which Jesus exemplified. We are to remember, as the little girl repeated the text, that "He that *tumbleth* himself shall be exalted." Too many spend their strength in *tumbling* others! The man who masters his own spirit, and serves others, is greater than the conqueror of cities or the tyrant who enslaves others.

* * *

THE SON OF MAN came to seek and to save that which was lost." When is a man "lost"? When, like Zacchaeus, he has oppressed others for his own enrichment. When, like a sheep, he has witlessly or wilfully gone astray into dangerous or forbidden paths. When, like a coin, he has been lost in some social crevice, or in some refuse of the world's life, so that no one has any benefit from the values which otherwise reside in him. Or when, feeling the lure of adventure and the lust for independence, he takes the life heritage which belongs to him and goes into a far country, where at length he wastes all, consorts with swine, and rises to that practical repentance which sends him to his father! The Christian today has a big part in the task of social redemption, and he must be a *seeker*, like his Lord, not simply an onlooker in the burden of our day.

* * *

THE SON OF MAN shall also suffer." No man seeks suffering—and no man escapes it! It is one of the disciplines which transform and enrich life. We can never serve and seek others without some suffering along the way. Sympathy is simply suffering with others. The cost of comforting is immeasurable. So is the cost of saving another, so far as human instrumentality goes. One thinks, amazed, of the long, patient service Miss Sullivan gave for years to the child Helen Keller—deaf, dumb, blind—before she opened to her the doors of sight, speech, and hearing. There is a multitude of folk shut in by the circumstances of the social order who need the sympathetic ministry of those who can feel their need and who also propose to change social conditions so that misery and sin shall be minimized. To carry through any such program for the individual inevitably involves suffering. It was so with Jesus—and the disciple is not above his Lord! What call comes to us from "the Son of Man"? Out of His humanity and His helpfulness, what challenge meets our souls? Would God it might come to us in the words of that noble hymn by Frank Mason North:

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man.
In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.

From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.
The cup of water given for thee
Still holds the freshness of thy grace;
Yet long these multitudes to see
The sweet compassion of thy face.

O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again;
Till sons of men shall learn thy love,
And follow where thy feet have trod;
Till glorious from thy heaven above,
Shall come the City of our God."

Motor to Birmingham to the great International Convention April 12-19

◈

For Sunday-school workers, all roads lead to Birmingham and its beautiful mountain environment. Hundreds of camp sites will be made available by the Birmingham Committee.

BROADCASTING BIRMINGHAM

The Chamber of Commerce Speaking

BIRMINGHAM, Alabama, in the heart of Dixie, is distinctive. In and near Birmingham, one may find many diversions, enjoy an ideal climate, picturesque scenery, pure water, healthy restful environment and at the same time, if one so desires, be in the midst of industry in its most intensified form, for Birmingham is the industrial center of the South.

Cradled between mountains, rich in resources, a rugged strip of country-side in half a century has been converted into a "giant of a city," with a quarter of a million population, which is a national municipal marvel. These mountains furnish minerals for the thousands of industries in the valley below and picturesque home sites and camping grounds for persons who love and appreciate nature's beauty.

Birmingham's most beautiful homes are built on these mountains. Kings of ancient Greece spent millions with architects for artificial terraces and sloping home sites. Birmingham has, for the taking, far more beautiful sites as nature's generous gift, in these foothills of the Appalachians which trail off into level sandy plains to meet the southern sea.

Here from mountain heights, one may view scenes of surpassing loveliness—wide, grassy meadows, dotted with contented cattle, rich farming lands, on one side; a wooded dell, brilliant with variegated colors, on another, and on still another, stretching in busy panorama below, a marvel of a city. Smoke, whirling from a thousand smokestacks, fascinates one by day and at night these man-made clouds of industry turn into so many flaring torches that light up the sky and the valley below like an aurora borealis.

Truly, Birmingham's land of the skies is surpassed in beauty by no other in America. Its elevation reaches 1,500 feet in some places. The business section of the city has an elevation of 630 feet.

Birmingham is the only district in the world where one may find all the essentials for making steel in convenient proximity. Steel can be made cheaper here than anywhere else. A tour through the steel mills of the Tennessee Coal, Iron and Railroad Co., is a most interesting and educational experience. Furnace parties at night when the blast furnaces are making runs, lighting the sky of the entire city, are a favorite pastime in Birmingham. There are many other industries, both entertaining and educational, where one may discover how various products are made.

* * *

BIRMINGHAM is the greatest church and Sunday school city in the world. That is to say more persons attend Sunday school and church for the population in Birmingham than in any other city. There are many handsome churches here and up-to-date methods are used in the Sunday schools. Many workers visit Birmingham to observe how church and Sunday school work is carried on. Doubtless this was one reason why this city was selected for the convention of the International Council of Religious Education.

Near Birmingham, Alabama

Birmingham is also a center of culture and literature. Birmingham is the home of Octavus Roy Cohen and his famous pen character, "Florian Slappy." There really is an Eighteenth Street, where the Southern darky may be found in his natural quaintness and uniqueness.

Birmingham for its size has one of the busiest corners in the world at one of its principal down town intersections. It is the largest city for its age in the world.

There are many amusement parks, bathing pools, theaters, picture shows. More than one hundred civic, social and literary clubs add to the progress of the city's life.

* * *

ONE of the most popular pastimes, offered those seeking diversion, is the making of trips to nearby towns, cities and historical places of interest throughout the state. One may spend a profitable day in Montgomery, the "Cradle of the Confederacy," where the old capitol of the state stands in its antiquated southern beauty. There are many historical points of interest in this city.

One should not come to Alabama without visiting Muscle Shoals, the mammoth development, about which Congress has debated hours and writers have turned out miles of copy. Wilson Dam is practically complete and it is the largest piece of concrete in the world.

Cherokee Bluffs in the southern part of the state is another project, which bids fair to rivaling the "world's wonders." This $13,000,000 water development is among the largest in the world and with the exception of the giant generators on the Canadian side of Niagara Falls, it will be the largest project of its kind in America. When complete it will create the largest artificial lake in the world.

Other points of interest which visitors to Alabama should not miss are Mitchell Dam, the University of Alabama at Tuscaloosa, the Alabama Polytechnic Institute at Auburn, and the Port of Mobile. Birmingham is virtually on the longest canalized river in the country, the Warrior, and it is only a short distance by automobile to Birmingport. Many Birmingham people have yachts on the Warrior and a trip down the river, which is one of the most picturesque in the country, is a favorite pastime.

Excellent roads, paved, or cherted, make motoring throughout the state a pleasure. There are five national high-

ways passing through the state, the Bankhead Highway, Bee Line, Dixie-Overland, Florida Short Route and the Jackson and Lee Highways.

Thousands of tourists pour into the city annually, both by train and automobiles, and they go away or remain with words of praise for the Magic City of the South.

STANDARDS IN RELIGIOUS EDUCATION

By W. W. Charters

TO TEACHERS and officers of agencies for religious education, standards are essential for two purposes: *guidance* and *measurement*. For guidance, standards are useful to the agencies which seek to give instruction because they state the requirements of good performance. Such an agency as a training school for teachers may conceivably be conducted in a church school without sufficient regard for the thoroughness or the extent of the training. In such cases, standards set by the Committee on Education become guides to the officers in installing those procedures which in the judgment of this authoritative body are necessary and practical. Many workers do not know what good practice is. For them standards point the way to what they should do.

For measurement, standards are valuable to the authorities of certification and inspection because they may be used as a measuring instrument by which to reward those who reach the standard and assist those who fail of standard performance in one point or another. Agencies of religious education, such as the training school, may believe that they are doing all things with adequate efficiency, and yet be deceived. The inspectoral body through the application of standard measurement, may lead them to a clear realization of the actual level of their performance, and where necessary, help them to improve.

* * *

IN AN ORGANIZATION as huge and heterogeneous as the agency of religious education, in which there is so large a percentage of untrained workers, who are often unskilled in the technique of their tasks, standards of as great definiteness as the situation will permit are necessary.

Standards of religious education are of two kinds: *qualitative* and *quantitative*. A *qualitative* standard is a statement of the duties which must be performed in carrying out a project. A *quantitative* standard states how well these duties should be performed. One describes *what;* the other, *how much of the what*. For instance, the following is one qualitative standard for the cradle roll department. It is stated in the Kansas City report in the following words: "Suggest to parents appropriate stories, prayers, etc." This standard is not quantitative because the term "suggest" may permit several degrees of efficiency. The letter of the standard is fulfilled when a church-school official gives a short, extemporaneous talk on the subject, for the cradle roll officials have thereby *suggested* appropriate stories. However, the officers may also give to the parents a carefully prepared list of titles of appropriate stories; or conceivably the school might provide these stories for the parents through their circulating library. Yet the standard as stated requires neither of these.

A qualitative standard may be described as a quantitative standard in which the minimum amount of performance is sufficient to meet the requirements. When more than the minimum amount of activity is required to meet the practical possibilities of a situation and the amount is definitely stated, the qualitative standard becomes quantitative. In the standard to which reference has just been made, officials have to decide in formulating the standard, whether a minimum amount of *suggestion* will be acceptable or whether something more should be required. This additional amount which raises the standard to a quantitative basis should be clearly indicated. The more definite a standard becomes and the higher it becomes, the more it takes on a quantitative character. A standardizing body should, therefore, as rapidly as possible qualify their standards.

* * *

IN SETTING UP a complete set of standards for the agencies of religious education, six factors must be studied, probably in the following order:

1. Policy builders of religious education will formulate the aims or objectives of religious education. They should state as definitely as the situation will permit just what they hope the agencies of religious education are to accomplish for the youth of the nation. These statements will require the most careful thought, not so much to include the practical and feasible aims—although that is necessary—as to state the aims in such form that they are not merely generalities with a spectacular glitter and sheen. The orator may be satisfied with glittering generalities, but the standard maker, because he has to measure results, insists up on statements as definite as it is possible to make them. Specifically, when the policy maker may say that one of the aims of religious education is to make the children religious, the statement is too general for the standard maker. He needs to know just what is meant by religious in terms of traits and activities. A position may need to be taken on such questions as these, which occur offhand to a layman, and on many others of far-reaching importance. 1. Is the aim of religious education to give information or to influence conduct? 2. Is the aim of religious education primarily moral or primarily religious? 3. To what extent is theology to be taught? 4. Just what traits of character, if any, should be emphasized?

* * *

WHEN THE policy builders meet to formulate the aims, they should invite the standard makers to be present in order that definiteness adequate for the task of the standard makers shall be secured. These aims must be given the most prayerful thought because standard makers are completely dependent upon them for guidance in formulating standards, which, excepting the teacher, are the most powerful influences in religious education. No purely conventional statement of aims will suffice; the whole question—just what religious education has to do—must be formulated in as precise terms as possible for this generation.

The administrators of religious education must insist with the policy builders that their task will be performed in a practical manner, because the aims of religious education affect the spirit of the whole organization to its *smallest details*. If the policy builders formulate the statement, for instance, that information is the aim of religious education, then the task of the teacher of primary children becomes the giving of information, and her task is completed when she ascertains that the children know the facts in the lesson. If, however, they state that conduct is the aim of religious education, her task is increased and the spirit of her instruction is changed because she must now devise methods of teaching which will carry the information learned in the lesson over into week-day conduct; her task will not be considered to be complete until she ascertains that the lives of her children have been affected.

* * *

TWO. The agencies, functions, projects, or activities of religious education administered by the Committee on Education should be listed. The list should include such agencies as the cradle roll, beginner's department, state Sunday-school council, community train-

ing school, etc. An organization chart can well be made, showing all activities of agencies that are used in religious education under the International Council.

This list should be formally written down or graphed for two reasons. In the first place, they are the agencies which have been devised to carry out the aims of religious education and the flow of control from the aims of religious education to the specific aims of each organization should be graphically indicated so that the connection will not be forgotten. In the second place, this list or chart becomes a work sheet for the standardizing agencies so that they will not forget to make a list of standards for each of the agencies. Their task will be to formulate standards for each agency, one after the other, and when each is completed, it will be checked off the list, and the task will not be completed until all are checked.

* * *

THREE. The step to be taken next in the regular order is the formulation of the objectives of each agency. These naturally flow from the statement of general aims, and must be so stated as to be filled with their spirit even though the exact wording of the central aims is not used. They should state in greater detail just what the particular agency is expected to accomplish in connection with the general program.

The aims and objectives of each agency must be determined because standards of accomplishment cannot be set up for the agency until a decision has been reached as to what is to be accomplished. Specifically, the following aims of the Sunday school are stated on page 20 of the Kansas City report: (1) large enrollment, (2) church membership, (3) instruction, (4) training for interested and effective Christian living, (5) enlistment of students in definite Christian service. These aims are reasonably clear and they are capable of more or less accurate measurement. Whether they are correct, the policy builders must decide. Certainly it is important that they be most carefully formulated because of their effect upon educational practice in each activity of the Sunday school.

* * *

FOUR. After the aims for an agency have been determined, the next step is to discover the means by which the objective is to be accomplished. This has been done in considerable detail by the Committee on Education in such statements as those found in the Kansas City report under the heading entitled *Means*.

* * *

FIVE. When the means have been decided upon, the time has arrived for the determination of standards because the administrative agencies of religious education wish to measure the efficiency of the methods that are set up as means. In some cases—referring again to the Kansas City report—the statements of standards are very general; in others they are quite specific, as in the teacher training standards on pages 55 and 56. As far as possible these standards should be quantitative and should be stated as definitely as possible.

* * *

SIX. The task of standardization is not complete until an inspectoral procedure is set up. If the standards of teacher training courses presuppose a knowledge of the Bible and standards have been formulated as to the amount and quality of information that will be satisfactory, we have then to construct machinery for determining whether this amount and quality has been secured.

The standard makers must invent methods of measuring, such as examination, standard tests, and so forth. If, again, one standard of the teacher training course is to develop in the teacher the ability to meet the needs of the pupil's developing life, this ability must be measured. The standard maker must provide the means of measurement. Therefore, adequate measurement calls for an inspectoral force armed with measuring instruments.

* * *

OBVIOUSLY the technique of measurement is difficult to apply because the product is so often intangible in religious education. However, while it will never be possible completely to measure the product, that fact is no justification for failure to attempt to measure the tangible parts of the product that yield to measurement. It is extremely important to know at least how much a child remembers of the Bible, even though we are not yet ready to measure his ability or desire to apply what he knows.

These, then, are the six requirements in the setting up of standards for activities in religious education: (1) a formulation of the objectives of religious education by a competent body of able policy builders; (2) the preparation of an organization chart of the agencies of religious education; (3) the formulation of the specific objectives of each agency; (4) a study of the means by which these objectives are to be accomplished in each agency; (5) a formulation of standards for each of the means; and (6) provision for an inspectoral agency which will measure the product.

* * *

IN THE ADMINISTRATION of standards, eight considerations are of importance.

One. The standards should be concerned with optimal rather than maximum or minimum performance. Agencies of religious education operate under conditions widely variant as to personnel. Some church schools are very good; others are very poor. The standards should not be so ideally high that few can attain them, nor so low as to fail to stimulate effort. They should be optimal to the point where they will produce the best results with the personnel to which they are applied. Generally speaking, they should be just so high for a particular type of agency that they can be attained after a short period of instruction by fifty per cent of the units (such as individual church schools) with seventy-five per cent effort. When more than seventy-five per cent of the units attain the standards, they should be raised. Where the standards are so high that less than fifty per cent may attain them, lower groups with lower standards should be formed.

If this line of reasoning is correct, it follows that standards are set with the possibilities of attainment by the personnel of the units in mind, rather than by the theoretical needs of the case. They cannot be set by a body unfamiliar with practical conditions. It is also clear that standards must be raised as rapidly as the constituency can be brought to the point where the standards will operate as a reasonable incentive.

* * *

TWO. Public rewards should be conspicuously bestowed upon those who attain the standards. This is provided through the publication of lists, mention in papers, and a variety of other methods. Every kind of reward within the power of the inspectoral agency should be offered.

* * *

THREE. Constructive assistance should be given to those who do not reach the standards but may hope to do so. Mere inspection and report upon cases is not sufficient.

FOUR. Standards should be authoritative. The body which formulates the standards must work to maintain the full respect of its constituency because of its pronounced fairness, stability, and progressiveness. The standards must be administered in a spirit in which helpfulness and sympathy are combined with firmness.

* * *

FIVE. The standard makers in religious education will take into account the varying conditions which exist and see that standards are set up for enough types of units within the agencies, that every unit may feel that the standards are fair for that type. For example, we have city church schools and country church schools. If one set of standards is made for all, they may be too high for the country schools or too low to provide inspiration for the city schools. It would, therefore, be advisable to divide the agency into types and set up standards for each type. This would mean one set of standards for city schools and another set of standards for country schools, and these two types may conceivably be divided into sub-types.

* * *

SIX. In the formulation of reports, the standards should be set apart as standards and not mixed in with other material. If I were to make a criticism of the Kansas City report of 1922 and of the report of the section on Organization and Administration within that document, it would be that the term "standards" is too loosely used. In the statement entitled, "Standards," we find the following included: aims, methods means, standards, and subject matter. It would probably be better to set the standards down definitely and clearly in a separate division of the report, but in any case they should be these other topics.

SEVEN. After the standards have been formulated, they should be tried out on a sampling of units for criticism and revision before they are released for national use. This should be done so that absolute clarity and definiteness of statement is assured.

* * *

EIGHT. The standardizing agency must provide adequate tests for measuring the efficiency of the units in attaining the standards.

* * *

IN CONCLUSION, it should be said that examples of all of the six steps in the building of standards, except the first, can be found in the report of the section on Administration and Organization to which reference has been made. What has been attempted in this statement is to *systematize* the procedure to be followed in formulating, measuring, and presenting standards for use by the agencies of religious education.

A BOOK A MONTH FOR TEACHERS OF CHILDREN

By Mary Alice Jones

IT IS to be assumed that when a teacher of children goes to books for help she will read both things old, because she knows they are good, and things new because she wants to find out and appropriate anything valuable in them which has been omitted or inadequately treated in the old. In this suggested list of readings there are both old and new books. But those books have been omitted with which, because they have been widely used or because they have been promoted through the Standard Training Course, most of the teachers whose attention will be attracted by this list will already be familiar.

January

OF COURSE, it is expected that most of the books in this list will deal specifically with the problems which are being faced by those who are teaching religion to children. However, will it not be well during the first month of the new year for us to get a fresh view of that which we are teaching, to consider again the meaning of the life and teachings of Jesus? As a help in facing squarely some of the fundamental matters involved in the platform of the Christian church, Bishop Mouzon's recent book, *The Program of Jesus,* is suggested. (Doran Co., 1925, 255 pages. Price $1.50). After outlining the program of Jesus upon the basis of what He actually did, the challenging chapter, "Dare We Be Christians?" interprets this program in terms of our own day.

February

SINCE FEBRUARY is the month of heroes, perhaps it will be a good time in which to face some of the major problems in teaching religion to children. A book by an English writer and reflecting the English plan of organization of religious education but which, nevertheless, is one of the most helpful studies for all teachers of religion everywhere is Hetty Lee's *Present Day Problems in Religious Teachings.* (Macmillan Co., 1922. Six chapters. Price $1.70). It deals with the problems connected with teaching the Bible, with problems of memory work, with the problems of teaching children to pray, etc. But the most significant chapter is the chapter on "The Christian Method in Education." Every teacher of religion can profitably read and re-read this chapter as a stimulus to her efforts to press forward toward the idea in her own religious life.

March

DURING March most of our churches are making an especial effort to bring their pupils to a definite, personal decision to declare themselves followers of Jesus. For this reason, let us study this month some books dealing specifically with the devotional aspects of religious education. For teachers of juniors, Jones, *Training Juniors in Worship* is suggested. (Lamar and Barton, Nashville, Tenn., 200 pages. Price $1.00). This is a treatment of the subject prepared especially with the work of the church school in mind, and gives large space to a consideration of the practical application of the principles of worship of the junior department. For teachers of primary and beginner children no book has been found which deals specifically with this subject. On the question of developing the religious life of young children, however, Mrs. Munford's book, *The Dawn of Religion in the Mind of the Child,* is invaluable.

April

A VERY suggestive book which teachers and parents might profitably read together is Miss Baker's book, *Parenthood and Child Nurture.* (Macmillan, 1922, 178 pages. Price $1.50). As the title indicates, the book deals with problems of child nature and development, rather than specific church-school problems.

May

DURING this month and the next many church schools are having some special Sunday-school celebrations, during which the pupils are expected to take some part in the program making. A book that will be very valuable to workers with children, both in guarding against abuses which frequently creep in at such a time, and in suggesting correct methods, is Miller's *Dramatization of Bible Stories.* (University of Chicago Press, Chicago 1918, 162 pages. Price $1.25).

June

A MORE inclusive treatment of the matter of the expressional aspects of religious education is Ikenberry's, *Motive and Expression in Religious Education.* (Doran Co., 1922, 304 pages. Price $2.00). Worship, play, service, handwork, dramatization, etc., are discussed and evaluated. The handwork section receives rather a disproportionate amount of space, but the point of view of the book and the concrete suggestions are well worth consideration.

July-August

A BOOK which no teacher of children should fail to know, but which will probably contain enough "food for thought" to warrent its being suggested for two months study, is the recent contribution of the Children's Foundation, *The Child: His Nature and His Needs.* (Children's Foundation, Valparaiso, Ind., 1924. 500 pages. Price $1.00). This is

a comprehensive collection of contributions in the field of child study from a large number of eminent students of the subject.

September

FROM THE English writers we get another very stimulating book, Gregg-Smith, *The Child's Idea of God.* (Macmillan Co., 1920, 276 pages. Price $3.00). Whether or not one agrees with the writer's conclusions at all points, the facts which he presents as a result of his careful investigation of the ideas of God actually held and expressed by children in the religious education classes of the English schools require thoughtful consideration, and should present a challenge to more efficient teaching as a safe-guard against erroneous ideas.

October

FOR LEADERS of juniors, a new book which will prove valuable has come from the press this summer. It is Miss Crandall's book, *A Curriculum of Worship for the Junior Church School.* (Century Co., 1925. 364 pages. Price $2.00). It is a book of worship programs, demonstrating the method it advocates for teaching hymns, Scripture passages, etc., to the children.

For primary workers, some good supplementary material is found in Berg, *Primary Story Worship Programs.* (Doran 1925. Price $1.75). For beginner workers, we have not found a better book of material than Miss Baker's *Beginner's Book in Religion.* (Abingdon Press, 1921).

November

ALTHOUGH the term has suffered through being widely misused, the intelligent teacher of religion in this day must be acquainted with and able to use the project method. Shaver, *The Project Principle in Religious Education,* is a presentation that will be found direct and sensible. (University of Chicago Press, 1925. 375 pages. Price $2.75).

December

FOR DECEMBER we shall want a book on story-telling. Though neither of them is new, the most usable ones in our opinion are St. John, *Stories and Story-telling,* (Pilgrim Press, 1918, 102 pages), and Cather, *Story-telling for Teachers of Beginners and Primaries.* (Caxton Press, New York, 1921, 145 pages. Price sixty cents).

SUNDAY SCHOOL SAYINGS OF MARION LAWRANCE

AS A BIRD wandereth from her nest, so is he that is absent from the class without a reason.

He who claps you on the back and says smooth words is a good fellow but the one who helps you lift your load—he is a jewel.

Regularity and punctuality are like the cloak of charity: they cover a multitude of sins.

The teacher who carrieth a smiling face and comely manners removeth many rough stones from the pathway.

Sociability is a good thing, but during the worship or work periods of the Sunday school, it is like ashes in the sugar.

Alexander, the Coppersmith, is the patron saint of many Sunday schools and has too many devotees in our corner.

He who visiteth the sick is a ministering angel but the neglector shall not have his name among the high.

To teach a little and teach it clear in, is like clinching a nail, well-driven.

To talk up our school is good—to walk it up is better; to keep it up—that bringeth joy.

The good is the enemy of the best, and he who is content with "Well enough" makes business for the undertaker.

He Yet Speaketh

There is a way that gladdens the superintendent's heart, but it is not the way of the absentee.

Real singing gladdens the heart but the heartless brand savours of the cemetery.

He who loadeth his gun after the bird rises is like the foolish teacher who waiteth till Saturday night to prepare his lesson.

A hearty handshake at the right time is like a cool drink to parched lips.

They have warm feet who keep knitting right along and drop no stitches.

As salt is to meat, so is the Workers' Council to the officers and teachers, but a barrel of salt in the attic will not save a pound of meat in the cellar.

There are many men who can't keep down in a convention, and can't get up at home.

Statesmen and publicists are coming to recognize more and more that the Sunday school is the best agency we have for combating the demoralizing influence of lawlessness and the tendency toward Bolshevism.

Are missions a part of the Sunday school? They are all of it.—*From Marion Lawrance, a Memorial Biography, by his son, Harold G. Lawrance. Fleming H. Revell Company.*

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"Marion Lawrance: A Memorial Biography"

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RELIGIOUS EDUCATION IN SOUTH AMERICA

By Wade Crawford Barclay

RECOGNITION of the importance of religious education in the Christian missionary program such as it is has not received in any other field of the world may be hoped for as a result of action taken by the Congress on Christian Work in Latin America, held in the early months of 1925. The significance of this action, particularly in its bearing on the development of indigenous curricula of religious education, is such that it should receive in its realization the attention and earnest cooperation of the evangelical churches of North America.

* * *

THE FINDINGS of the Congress on religious education are as follows:

Findings on Religious Education

1. It is declared to be the sense of the Congress that our educational objectives, materials, method, and personal relationships should be brought into fullest harmony with the mind and spirit of Christ.

2. It is the judgment of this Congress that the principle that education in religion is brought about fundamentally by activity in the religious life even more than by instruction about it should be brought into the controlling position in all our religious education.

3. It is recommended that special emphasis be placed upon the importance of the following agencies for the training of teachers and leaders:—(1) Standard Training Schools; (2) Short Training Conferences; (3) Summer Schools of Religious Education; (4) Community Training Schools.

4. It is recommended that the regional Committee on Cooperation in Latin America (viz. Brazil, River Platte, Chile, North Andean, and Northern South America) each appoint as a subcommittee a Regional Curriculum Committee which shall be representative of the various denominations at work in the respective regions. Each committee shall elect its own chairman. The chairmen of these several Regional Curriculum Committees shall constitute a Central Curriculum Committee, to be in correspondence with British and North American Advisors (Joint Advisory Committee on Materials and Methods of Religious Education in the Foreign Field). The Central Curriculum Committee, together with the several Regional Curriculum Committees, shall be authorized:

(1) To make a thorough study of the existing programs of religious education in all types of local churches, including week-day religious education, and to formulate a comprehensive, inclusive program of religious education for the local church.

2. To re-examine all existing curricula and materials for religious education in the local church, and

(a) To develop as far as possible out of existing materials a temporary curriculum for the agencies of religious education as they now exist, indicating what supplementary material is necessary.

(b) To outline on the basis of the conclusions reached under (1) above, a new and comprehensive curriculum of religious education for the local church and its agencies which shall make provision for all the elements of a complete program, including provision for leadership training.

(3) To re-examine all existing curricula for religious education in day and boarding schools and after widest possible counsel to outline new and comprehensive curricula.

5. The requests for supplementary material for the temporary curriculum and the outlines for new and comprehensive curricula for the local church and its agencies and for the day and boarding schools shall be referred to the Committee on Cooperation in Latin America with the request that it provide for their production.

6. It is recommended that some central agency, to be designated by the Committee on Cooperation, shall be requested to assemble data upon plans and methods of stimulation and improving religious education in the home and distribute this information widely and to make recommendations to the Committee concerning additional literature needed.

Significance of the Action

THESE FINDINGS, though brief, are fundamental. They are incisive, clear, comprehensive, and include definite provision for attaining their objectives. It is to be noted that they declare (1) the principle of the centrality of Christ in religious education; (2) the primacy of the pupil and of experience in the educational process; (3) the importance of leadership training, emphasizing certain definite agencies; and that they specifically provide for indigenous agencies authorized, in cooperation with British and North American agencies, after thorough survey; (4) to formulate a comprehensive local church program of religious education; (5) to develop temporary and permanent curricula for the local church and its agencies; (6) to develop new and comprehensive curricula for day and boarding schools; and (7) to improve religious education in the home. Consideration of these findings will show that they are of far-reaching importance, destined, if taken at their face value and acted upon, to exercise a profound influence both upon the theory and methods of religious education in Latin America.

* * *

THAT CHRIST shall be made central in religious education, and that his mind and spirit shall be made determinative in all objectives, materials, methods and personal relationships is profoundly significant for the educational process anywhere in the world. Our prevailing practices in the United States, as we well know, will not stand this test. But it is a principle of peculiar significance in Latin America. It means nothing less than that evangelical religious education shall have an entirely different center than religious education under Roman Catholic auspices. The Christ that features Roman Catholic education is not a living but a dead Christ; not a Christ whose victorious Spirit is dynamic in human life and conduct, but a defeated Christ, an object of pity and commiseration; not a spiritual being whose principles and ideals dominate the minds of men, but a weak, defeated being whose omnipresent representation is a bleeding image. The ideas of personal fellowship with Christ, of conforming all thinking and conduct to the mind of Christ, of working with Christ in the reconstruction of the present social order into the Kingdom of God are utterly alien to the system that has prevailed for the past four hundred years.

* * *

THAT THE educational process is to be pupil-centered and that education in religion is brought about primarily by activity in the religious life rather than by instruction about it is likewise revolutionary from the standpoint of Roman Catholic practice. Nowhere would it be possible to find an example of a system of religious education more completely material-centered than in South American Roman Catholicism. Religious education in Roman Catholic practice is centered in the catechism (religious dogma), Bible history, and church history. Religion takes place when the catechism is memorized and the facts of Bible history and church history are learned by rote. Actually to bring the principles of the primacy of

the pupil and learning through experience into control in religious education would mean the most complete possible change.

* * *

LESS ATTENTION has been given within the evangelical movement to the training of leaders and teachers than in North America. Until recently the mission churches have been too busy in evangelistic effort to give much attention to teacher training. The fact that the importance of training received marked emphasis in the discussions and that the findings endorsed the use of certain definite agencies is indicative of a shift of emphasis full of meaning for the future of the evangelical program.

Up to the present time there has been in South America as in practically all other mission fields no agency for the development of a program of religious education, either local or general, or for the creation of curricula for Sunday schools or day and boarding schools. The Sunday schools, as also other schools under mission auspices, have had only such curriculum materials as chance has provided. Practically nothing, until recently, has been produced on the field. Certain mission boards and other organizations have caused to be translated and published in Spanish a very limited number of courses in periodical and book form.

There was a strong emphasis in the Congress on the necessity of indigenous lesson materials. The textbooks and courses thus far translated have not proven sufficiently satisfactory to encourage belief that the needs of the field can be met by the translation of existing materials in North America and in Great Britain. I think it may be said that the practically unanimous judgment of the leaders is that to be of maximum value textbooks and lesson courses either must be produced on the field or written in North America by Latin Americans. Translated materials almost invariably have a background that is to a greater or less extent foreign to Latin America. It is maintained also that the psychology of the Latin American is different from that of the North American and that a different approach and different method of presentation are required.

* * *

THE EDUCATIONAL situation is so complex that a comprehensive program is absolutely required. A complicating element is the vast amount of illiteracy. We have nothing to compare with it in North America, not even in our most backward mountain sections. No such provision for regular elementary education exists as is furnished by our public school system. In some countries public schools are available for less than twenty per cent of the children of elementary school age. Provision for secondary education is much less. In some groups gathered together in an evangelical Sunday school, less than ten per cent are literate. At the other extreme are groups as well qualified educationally as any group of corresponding age in this country. Many Sunday schools of twenty to one hundred pupils are conducted by one person, with no one who can be called upon to assist. A few schools have a complete departmental organization with a full corps of officers and teachers.

* * *

ANOTHER significant fact is that the leaders in religious education in Latin America are interested in the new emphases in methods. No merely formal, printed curriculum constituted by the translation of an assortment of North American textbooks and courses will satisfy them. They are awake to the fact that in the United States there is a strong movement away from the formal, hard-and-fast methods which have prevailed in the past and they desire to keep abreast with what seems to them to be a movement in the direction of progress. While for the most part, owing to conditions prevailing over a large section of the field, religious education must be of the most elementary character, there are situations quite as ready for curriculum experimentation and for the adoption of new methods in the light of results obtained through experimentation as any that we have in North America.

Together these various facts constitute a convincing argument for indigenous program and curriculum agencies.

* * *

WHAT ARE the agencies for which the findings of the congress provide and how are they to go about their task?

The Committee on Cooperation in Latin America is the one interdenominational organization representative of any considerable number of the mission boards and societies at work in South America. Constituted of British and North American sections, each made up of representatives of the respective boards and societies working in Latin America, so far as these are willing to engage in such a cooperative enterprise, the committee has auxiliary regional committees on cooperation directly representative of the missions on the field, each of which appoints its own representative, just as the boards at home appoint their representatives on the general committee.

Each of the regional committees on cooperation, five in number, are asked by the findings to appoint, as a subcommittee, "a Regional Curriculum Committee which shall be representative of the various denominations at work in the respective regions." It is expected, in making these appointments, that the regional committees on cooperation will consult with the proper denominational authorities, acting in every case with their full approval, so that the appointments will be *de facto* the appointments of the denominations themselves. In the various conferences and committees in which the makeup of these committees was discussed, the importance of this procedure and result was emphasized. It was not considered practicable by the Business Committee of the congress actually to require appointment by the denominations since it was felt by some that this might be construed to require waiting until all of the denominations had made such appointment. It was definitely agreed, however, that all of the denominations should be informed of the action, and steps taken to see that all appointments to the committees are made with the full approval of the respective denominations.

* * *

IN ADDITION to the Regional Curriculum Committees, each of which is to elect its own chairman, the findings provide for a Central Curriculum Committee for South America, a committee of five members, made up of the chairmen of the regional committees. This central committee is intended to be the executive group for all of the work planned. It is the group with which the various committees and agencies at home may correspond. It will act for the field in consulting with these various agencies, particularly with the Joint Advisory Committee on Materials and Methods of Religious Education on the Foreign Field. While initiative chiefly rests with the Central Committee, it is expected through its members, the chairmen of the regional committees, to acquaint itself fully with all aspects of the situation in all parts of the continent and

"For to me to live is Christ"

By J. Whitcomb Brougher

This is my life motto. It should be the motto of every preacher and every church. Think Christ, talk Christ, live Christ, be as nearly as possible a Christ to your community and the world. Christ, and Christ alone, can furnish a solution for every problem known to human experience. He is the world's all-sufficient Saviour; mankind's supreme Teacher; humanity's incomparable Guide; the Goal of all human aspirations; the infallible Authority on all matters pertaining to morals and religion. He is the Universal HOMO, blending in himself all races and ages, temperaments and types. He is the only One whom I ought to live to please. If I please Him and not the people, so much the worse for the people. If I please the people and not Him, so much the worse for me. With Christ as the center and the circumference of life let us so preach and live that we can say with the apostle Paul, "For to me to live is Christ."

to act in the fullest possible accord with the convictions of the regional committees.

The necessity for a Central Committee, so constituted, will be realized by all who are acquainted with the South American field. Distances are long and means of transportation limited and expensive. Conditions are such as to make a large committee prohibitive. At the same time it is important for the continent as a whole to be considered as a unit and for a unified program to be developed so far as this is possible.

* * *

THE CENTRAL Curriculum Committee, with its auxiliary committees, is charged with a number of important tasks. Its responsibility, first specified, is that of making "a thorough study of all the existing programs of religious education in all types of local churches, including week-day religious education, and to formulate a comprehensive, inclusive program of religious education for the local church." Few local churches in South America have what can be called a program of religious education. Most of the churches have one or more Sunday schools. A few have week-day schools or classes of one kind or another. In the field as a whole there has been no attempt at standardization. No agency has studied the situation with a view to determining forms of programs suited to different types of churches.

Most of the Sunday schools have been organized by missionaries who have carried over the pattern form with which they have been familiar at home. As might be expected, the Sunday schools represent a wide range in organization and administration. Where there are week-day schools or classes, in most cases there has been no thought of correlation with the Sunday program. In numerous cases a considerable proportion of the Sunday-school enrollment is made up of children who are pupils in mission day or boarding schools. Here also there has been no attempt at correlation.

Religious education in the various types of schools has been conceived almost wholly in terms of instruction. Programs have been almost entirely material centered. In very few cases has there been any attempt to provide other elements of a complete program.

* * *

IT WILL be seen that urgent need exists for the procedure authorized by the Congress. At present the whole situation is open, readily subject to influence. The workers are responsive, eager for help and guidance. This will not continue indefinitely. Existing forms of organization will tend to crystallize as the churches become older. Now is the time for development of unified programs of religious education, based upon scientific data, suited to the needs of various types of local churches.

A second responsibility of the committee is for the development of temporary and permanent curricula for religious education in the local church. Available materials for use in instruction are few, but more are within reach than are being used by most of the churches. The authorization for the development of a temporary curriculum grows out of this conviction. Workers in local churches in the various nations are using such materials as they know about, in many cases being in touch with only one source of supply. There is need for a survey of all existing materials in Spanish and the preparation of annotated lists and suggestive programs. Such a survey would indicate the gaps needing to be filled by immediate translations.

Such a procedure, however, is obviously a makeshift. A thoroughly qualified group, representing the various evangelical churches, should create in outline a new, comprehensive curriculum of religious education for the local church, with provision for all of the elements of a complete program. This is precisely what the committee is authorized to do as its third responsibility. The Congress recognized that this is a large order, by no means simple or easy, one whose fulfillment necessarily requires a considerable period of time.

As a final item of responsibility the committee was authorized to perform the same service for the day and boarding schools.

* * *

THE IMPORTANCE of the commission entrusted to the Central Committee on Curriculum, together with its auxiliary committees, would be difficult to overestimate. It is so comprehensive, so fundamental, and so far-reaching in its possible consequence in the future moral and religious life of the nations of South America as to be almost beyond possibility of calculation. No other mission field in the world, so far as this writer knows, has an interdenominational agency with a commission of such scope. There has been nothing like it in North America. The work of the International Lesson Committee, after a development of half a century, has a much narrower scope than this. If the provisions of the findings are carried out as intended, as now appears altogether probable, we may hope to see in South America in years to come a program of religious education comprehensive and complete, developed on modern lines, in which all of the evangelical churches are united.

The procedure for securing the materials and other essentials required is definitely determined in the findings. The Committee on Cooperation in Latin America is named as the agency responsible for providing what may be required. This does not mean that the committee shall be solely depended upon for the actual creation of materials but that it shall act as a clearing house for all of the various agencies whose cooperation may be secured. The World's Sunday School Association, denominational mission boards and publishing houses, and other agencies may be depended upon to aid in the realization of the plans.

AIMS IN RELIGIOUS EDUCATION FOR ADULTS*

By Paul R. Stevick

WHILE IT IS true, as Professor Soares has explained in a half apology for his book, *A Study of Adult Life*, that there is not at present a very thorough literature on adult educational psychology, the material he has gathered together, and some other sources, give a basis for a tentative statement of aims in religious education for adults.

* * *

FOR ONE, *religious education should plan to complete, as far as possible, that which is lacking in the adult's idea of God, in his acquaintance with the salient facts of Biblical truth, and in other knowledge essential to religious progress.* The lack may be due to the carelessness or ignorance of the religious teachers of childhood, or to the individual's mistakes as a pupil, or to illness and consequent irregularity of religious instruction, or to changed conditions in the nation for which early training left no adequate standards and ideals. Whatever the cause, it remains for the leader of adults to help them discover and repair the lack.

The vastness of the task implied in this one aim is staggering. Hope lies in the fact that adulthood is a longer period than childhood and time is in our favor.

AGAIN, *the parental instinct needs guidance.* The parental impulse, like every other urge of life, needs guidance; and in some cases it needs to be cultivated and strengthened.

Few adults have fully grasped the variety of ways in which the father-impulse and mother-impulse may find expression under modern conditions. Types of expression and influence which are centered in the primitive father and mother, under the complexity of cilivized life, are divided between parent and teacher, parent and religious educator, parent and recreation director, and (occasionally) between parent and employer. That is, while one father and one mother still retain the physical

*This article, in substance, will be in a book soon published by Macmillan Co., N. Y.

relation of parenthood, socially each child has many parents.

It should be the aim of religious education to impress upon every adult who sustains the social relation of parenthood the high privilege and obligation it involves. For although the majority may recognize it in theory, all too large a number lack a living sense of the whole truth.

* * *

EMPHASIS is needed upon the responsibility that goes with independence. The prevailing tendency in human nature through all history has been to glory in each new measure of independence, often forgetting that there may be any corresponding increase in the burden of responsibility. Religious leaders of adults can have as an immediate goal the strengthening of the sense of responsibility for one's own acts as they affect his total character, and for his conduct as it bears upon the lives and destinies of other folk.

* * *

THE DISAPPOINTED and disillusioned should be given heart. Few people will arise and actively dispute the sentiment that "the man who's worth while is the man who can smile when everything goes dead wrong." Yet rare are they who would rest content to follow a brilliant philosopher's advice to plod bravely forward to the end, although human life counts for nothing in the great cosmic scheme and the end brings doom "pitiless and dark." In the agony of disappointment and disillusionment which grown-up years so often bring, the normal individual clings to a half-articulate hope that there is comfort and a solid foundation somewhere, if only he could find it.

> "I went to the throne with a quivering heart,
> The old year was done.
> 'Dear Father, hast thou a new leaf for me?
> I have spoilt this one.'
> He took the old leaf stained and blotted,
> And gave me a new one all unspotted,
> And into my sad heart smiled
> 'Do better now, my child.' "

Professor Soares has made two excellent suggestions for the practical dealing with this situation (*Study of Adult Life*, pp. 26-28, 35, 59). One is that in the face of disappointment religious leaders should hold up the ideal of devotion rather than that of achievement. He might have added that devotion is itself an achievement. As the world is constituted, it is devotion rather than other forms of achievement which brings true "glory to the common life."

More necessary still is the obligation of the religious leader to guide his clients through a careful and painstaking re-examination of the fundamental problems of life in their religious bearings. The nature of the world; the nature and meaning and value of human life; social institutions such as family, property, government, education, custom; God and the divine relation to human creatures—problems which received attention in youth need periodic reconsideration in the light of new facts and experiences. The "distrust of emotion" which comes to many who in youth had "glorious conversions" needs interpretation lest it lead to outright skepticism.

* * *

WHILE ADULTS have many problems in common, the differences among individuals are so marked as to suggest the value of *greater effort to meet individual needs.* Religious educators might do well to attempt a more careful adaptation of curriculum, organization, and method to individual rather than class or community. How far this may prove practicable remains to be tested. At least the experiment is worth time and effort.

Is it too much to say that the religious education of the future has possibilities for ministering to maturity more wonderful than the past has dreamed?

* * * * * *

A BOOK A MONTH FOR PASTORS

By J. M. Price

IN SUGGESTING the following books for the pastor, the writer does not mean to say that he considers them the greatest twelve books ever written. Neither does he declare that they are the greatest twelve for the pastor. What he does mean is that they will carry him into lines of thought vital to the minister and often neglected by him and will revolutionize both his thinking and his work. In suggesting them the writer will not be understood as agreeing with all the views presented.

The Moral and Religious Challenge of Our Times, by H. C. King, a book of 384 pages, published by the Macmillan Company, at $1.50 originally, gives a splendid analysis of the present intellectual, economic, social, moral, and religious conditions, and the key to their solution—reverence for personality.

What Ails Our Youth, a little book of 93 pages, by George A. Coe, is a masterful effort to interpret the mind of the youth of today, the needs in our educational system, and the task of the church. It is published by Charles Scribner's Sons, price $1.00.

Benjamin Kidd's *Science Of Power* shows in 309 pages the failure of force as an instrument of social progress and the value of inculcating the ideal by means of which we can "create a new mind and a new earth in a single generation." It is an epochal book published by G. P. Putnam Sons, price $2.50.

The Social Task of Christianity, by S. Z. Batten, published by Fleming H. Revell, at about $1.25, through 228 pages calls us to "a summons to the new crusade"—that of reforming the social and moral conditions.

Walter S. Athearn, in *Character Building in a Democracy*, opens our eyes to spiritual illiteracy, the present challenge to religious education, and the program needed to carry it out. It is published by Macmillan Company at $1.25 and has 160 pages.

The Training of Children in the Christian Family, by Luther A. Weigle, published by the Pilgrim Press, evaluates and exalts the home as a character-making agency. This emphasis is particularly needed in this day of its dissolution and of divorce. There are 222 pages, price $1.50.

The whole task of the church as a religious educational agency is well set out by N. R. Drummond, in 223 pages, in *The Educational Function of the Church*, published by the Baptist Sunday School Board, Nashville, Tennessee, price $1.50.

Psychology for Bible Teachers, by E. A. Annett, published by Charles Scribner's Sons, price $1.50, is a magnificent little treatise of 221 pages on psychology from the modern point of view and in relation to religious education.

Learning to Teach from the Master Teacher, by John A. Marquis, published by the Westminster Press, at about 75 cents, is a classic of 79 pages on the pedagogy of Christ, and is thoroughly interesting and invigorating.

E. L. House, in *The Psychology of Orthodoxy*, a book of 265 pages, published by Fleming H. Revell Company at $1.75, has sought to conserve to evangelical Christianity some of the things that have led people off to Divine Healing, Christian Science, etc.

The Psychology of the Christian Soul, by George Stevens, is possibly the best book on the psychology of religion for the average pastor. It has 298 pages and is published by Hodder and Stoughton, at about $1.50.

"Not twice in a generation," says Marcus Dods, "does one meet with so valuable an analysis of experimental religion as Mr. Henry Clark gives us in his *Philosophy of Christian Experience.*" It has 242 pages of informing and inspiring material, and is published by Fleming H. Revell, at $1.25 originally.

These books, I repeat will revolutionize the ministry of any pastor. Read them and see.

THINGS THAT MAKE FOR COMFORT AND HAPPINESS IN THE BEGINNERS' DEPARTMENT

By Muriel White Dennis

DORIS CAME to the church school for the first time. Her mother shoved her through the door, saying, "Don't let her out, please, she is such a mama-baby." And before the teacher could ask her to stay until the child felt at home, she had gone.

Doris screamed and began to kick and push on the door. (Her mother was on the outside leaning her weight against it.) The teacher and children looked at each other sympathetically and tried to think of a way to comfort her. Louise, the motherly one, put her arms around Doris and assured her that mother would come back, but still she howled. Donald waved a picture-book in front of her, but she kept on kicking. Then Margaret arose from her chair and held out the beloved department doll, saying, "Here," and Doris was interested. She stopped screaming and took the doll in her arms. Ten minutes later she was humming a little tune as she put the doll to bed. The unhappy experience was apparently forgotten. Doris felt at home.

* * *

CAN YOU picture a child's first Sunday in the beginners department? He has come from home with its familiar people and surroundings to a strange room filled with many strange people. No wonder he cries or sits glued to his little chair. Even an adult would be self-conscious in such a situation.

A home-like room, or corner, with small chairs, pictures and picture-books, flowers and plants, crayons, blocks, a doll and doll bed will attract immediate attention and help the child forget his personal woes. Besides, they will provide opportunites for teaching through actual experience self-control, courtesy, co-operation and kindred virtues.

* * *

THE CHAIRS should be of two sizes, twelve and fourteen inches high. The Mosher hygienic chair is most comfortable since it is designed to allow the hips and shoulders of the child to adjust themselves in an easy, upright position. If there is room enough the chairs should be arranged in a half circle with one side open to the wall space where the lesson pictures hang. They must be placed so that no child faces the light. The birthday chair should be different from the rest. A bow of ribbon may be tied to it or it may be painted a different color. Children love a "gold" chair, but unless the remaining chairs are white or gray it would look out of place.

* * *

THE OBJECTS and toys should be easily accessible. Pictures should be hung low enough for the children to see and touch. A child's hands are like another pair of eyes and he is never quite satisfied until he can pass his hands over a picture. "Holy Night," by Feurerstein, or "The Sistine Madonna," by Raphael should be framed and given a place of honor. The Baby Jesus is very real and dear to beginners and they love to tiptoe to the picture, pat the baby's face, and talk to it.

* * *

THERE SHOULD be a place for the children's wraps, a hook for each child, if possible. A string should be tied to each hook with a clothespin attached for fastening together rubbers and galoshes. In a crowded room, or corner, a home-made costumer is more convenient, since it can be moved outside after the session has begun. The costumer is made from a stud and four pieces of ¾ inch board. Hooks should be screwed on two opposite sides. Small coat hangers will increase its capacity. A helper should be appointed to care for the wraps and prevent the loss of mittens, caps and scarfs. The child who is sent home without these cherished articles is so unhappy he forgets the story and the pleasant things that happened during the morning session.

* * *

THE CHILDREN come to the room on Sunday morning bringing new toys and trinkets for the teacher and children to admire, mirrors, compacts, combs, toy revolvers, jumping jacks, knives, etc. Of course the teacher will rejoice with them over these things, but what then? If the children are allowed to keep them she will have to compete for the attention. It causes much unhappiness to take a toy away when it becomes an interruption, so as a safeguard the teacher should provide a basket where all toys and trinkets may be put as soon as she has admired them. The basket should be attractive and should lie in plain sight on the teacher's table. The teacher must be conscientious about returning the treasures at the close of the session so that the children will regard the basket as a safe depository.

* * *

ONE MORNING a child came into a beginners department crying because she had skinned her knee and it was all "bwuddy." The teacher knew that a mother would soon "make it well" by binding it, but she had no bandage. Even her handkerchief was too small to tie around a child's knee. "Every beginners teacher should have a first-aid box," she decided and the next Sunday it was part of her equipment. The box had two compartments, one for adhesive tape, sanitary gauze, iodine, soap, a clean towel and squares of cheese cloth to be used in lieu of handkerchiefs; the other for teaching materials, a block of paper for writing memoranda and notes to the parents, a pencil and pencil sharpener, a ball of string, scissors, chalk and crayolas for her own use, thumb tacks and *passe partout* hangers for pictures. She had often been handicapped for lack of these things. On the lid of the box she wrote, "Everything in this box must be replaced as soon as used."

* * *

A CHILD is not happy if his muscles are cramped and he has to make an effort to keep still. The teacher should plan her program to allow freedom of movement and frequent change of position. The floor should be kept clean enough, if possible, that children who wish may sit there, just as they do at home, while listening to the story or drawing with their crayolas.

Handwork or projects requiring the control of the finer muscles should not be given to small children. Blackboard drawing is preferable to cutting out small figures or drawing on small pieces of paper since it requires the use of the shoulder muscles and does not tire the children. Free hand drawing is the most natural form of self expression for children of this age but large pieces of paper and large crayons should always be provided.

Send the INTERNATIONAL JOURNAL to your friends with its monthly reminders of fellowship and Christian service.

For February, special evangelistic emphasis, Easter pageant and programs.

For March, church-school architecture. Practical building plans. Equipment.

April JOURNAL, special Birmingham Convention number.

A BOOK A MONTH FOR CHURCH-SCHOOL SUPERINTENDENTS

Frank G. Richard

IT IS NOT easy to select twelve books out of many without omitting some of the very best. These books are not to be considered as the best twelve, but as representative of the splendid type of literature now appearing in this field. Book references and bibliographies in these books will acquaint the reader with many other valuable helps.

January

ORGANIZATION and Administration of Religious Education is a valuable book by John Elbert Stout. This book locates the responsibility for religious education and outlines a program for the meeting of this responsibility. The author reveals present weaknesses and offers good suggestions for a better administration through the Sunday, vacation, and week-day church schools, with special emphasis upon the necessity and provision for training an adequate leadership. *Published by the Abingdon Press, New York and Cincinnati. Price $1.25.*

February

IS THERE a Sunday-school superintendent whose devotion to his school will not be deepened by reading the life of that great superintendent of Sunday schools, and international leader, Marion Lawrance? Many superintendents have known him personally, and many thousands more through his books, and are debtors to this, the greatest Sunday-school man of his age. In *Marion Lawrance, A Memorial Biography,* by Harold G. Lawrance, his son has passed on to the present and coming generations the message of this great leader. This biography should be read by all superintendents. *479 pp. Price $4.00. Published by Fleming H. Revell Company, New York.*

March

IF ONE has heard any of the messages of Marion Lawrance, one can almost see and hear him as *My Message to Sunday-School Workers* is being read. In this book, we have twenty-five of his greatest addresses, out of an experience of more than a generation. These messages are very suggestive and practical. *Published by George H. Doran Company, New York. Price $2.00.*

April

HAVE YOU heard it said that there is no practical help offered for the small Sunday school? This is no longer true. Among the books dealing with this particular field of work is a recent one by W. M. Brabham, superintendent of the department of Sunday-school administration, Methodist Episcopal Church, South, *The Sunday School at Work in Town and Country.* This is a very practical manual for superintendents of Sunday schools with an enrollment of two hundred and less. The material has been tested in many training schools and is valuable for training classes. *Published by George H. Doran Company, New York. Price $1.50.*

May

THE SUCCESSFUL Sunday School at Work is considered by many to be one of the most suggestive and practical handbooks on the organization and administration of the Sunday school. The author, G. S. Leavell, educational director, Central Baptist Church, Memphis, Tenn., brings not only a keen insight and rich experience to this valuable work, but an enthusiasm which never fails to engender interest and enthusiasm in another. The wide awake superintendent will profit much by a study of this book. *Published by George H. Doran Company, New York. Price $2.00.*

June

THE SUNDAY-school superintendent should be ready to put his supervisors and teachers in touch with worth while projects. *One Hundred Projects for the Church School,* by Milton Carsley Towner, provides a very valuable handbook for the use of projects. Any superintendent will be awakened to the vast possibilities for his teachers by a study of this book. *Published by George H. Doran Company, New York. Price, $1.60.*

July

THE SUPERINTENDENT of the Sunday school is vitally interested in the kind of house his school meets in. In this day when so many new church buildings are being erected, the needs of the children and young people are being considered more carefully. *A Complete Guide to Church Building* is almost indispensable to church committees building or remodeling. This book should be studied carefully. The author is P. E. Burroughs, architectural secretary Sunday-school board Southern Baptist Convention. *Published by George H. Doran Company, New York. Price $2.50.*

August

THE BUILDER has before him the blue print. It is so with the builder of Sunday schools. Who has been more able to make a blue print than that master Sunday-school builder, Marion Lawrance? *The Church-School Blue Print* aims to tell leaders of both large and small schools how to organize along plans tried and proved to be worth while. *Published by The Standard Publishing Company, Cincinnati, Ohio. Price $1.50.*

September

DR. E. MORRIS FERGUSSON has presented in his book, *Church-School Administration,* practically every phase of Sunday-school administration. Out of his very wide experience and study, he has given to Sunday-school superintendents a book containing most valuable information and suggestions. Dr. Fergusson has the happy faculty of putting things, whether spoken or written, in a very enticing fashion. No superintendent who reads this book will fail to be both delighted and helped in a practical way. *Published by Fleming H. Revell Company, New York. Price $1.75.*

October

ONE OF THE most apparent weaknesses of the church school is the gathering and use of statistics. The Sunday-school secretary's position and opportunity are not recognized as they should be. This is a field every Sunday-school superintendent should study carefully. Although *The Sunday-School Secretary* is not a new book, it remains the outstanding book in this field. The author is Ralph N. McEntire, secretary of the First Methodist Sunday school, Topeka, Kansas. One may not use all the methods given in detail in this book, but what is more important than detail is the fundamental principle underlying which any superintendent should apply to his school. The book is replete with practical methods. *Published by Methodist Book Concern, New York and Cincinnati. Price $1.50.*

November

HOW IMPORTANT is the devotional tone of a church school! All good superintendents know the value of helpful worship programs. The superintendent himself must assume the leadership of the school in its devotional life, whosoever may be directly responsible for the program. Gerrit Verkuyl, field representative, Presbyterian Board of Christian Education, has done well in giving to Christian leaders the book, *Devotional Leadership.* This work is invaluable for Sunday-school superintendents as it deals with the means and methods of worship and the spiritual equipment of those who lead. *Published by Fleming H. Revell Company, New York. Price $1.25.*

December

THE SUPERINTENDENT is a leader. He must know how to inspire leadership in others. He must recognize training for leadership as a function of his school. No superintendent is succeeding who is not providing training facilities in his Sunday school. A most unique and pleasing volume is *Psychology of Leadership,* by Henry Edward Tralle. In the "Tralle style," vital truths are driven home. The superintendent will do

well to read this and pass it on to the supervisors and teachers. *Published by The Century Company, New York. Price $1.75.*

THE SUPERINTENDENT should read widely, and through a church-school library place the best books at the disposal of his workers. The task is a sacred and responsible one and calls for a great investment of thought and study. The above books are only a few of many of special interest to the superintendent.

FOR WORKERS WITH YOUNG PEOPLE

By Ellis H. Rece

January

What Ails Our Youth, G. A. Coe, Charles Scribner's Sons.

February

The Church's Program for Young People. Herbert C. Mayer, The Century Co.

March

The Training of the Devotional Life, L. A. Weigle, and H. H. Tweedy, Pilgrim Press.

April

Education for the Needs of Life, I. E. Miller. Macmillan Company.

May

Recreational Leadership for Church and Community, Warren T. Powell. Methodist Book Concern.

June

The Revolt of Youth, Stanley High, Abingdon Press.

July

A Way to Peace, Health and Power, Bertha Conde, Charles Scribner's Sons.

August

Christ in High School Life, R. P. Claggett, Abingdon Press.

September

Handbook for Workers with Young People, J. V. Thompson. Abingdon Press.

October

Teaching the Youth of the Church, Cynthia P. Maus, Geo. H. Doran Co.

November

The Psychology of Adolescence, Frederick Tracy, Macmillan Co.

December

Teaching Adolescents in the Church School, Erwin L. Shaver, Geo. H. Doran Co.

PROGRAM, ORGANIZATION AND RECORD SYSTEM OF A CHURCH SCHOOL*

ANY GROUP of social workers can achieve a very much higher level of efficiency than can the same group of workers, each acting in an entirely self-directed fashion. As a means of acquainting the more than a hundred workers of the Church school of First Methodist Episcopal church of University Place with the system of organization now employed, this little descriptive circular is provided. As time goes on and experiences accumulate, the system will necessarily change. But changes, to be effective, must represent the major opinion of the working company. Meantime, every worker will wisely acquaint himself with the system herein set forth.

The Program of the Church School

I. WORSHIP PROGRAM

1. **Morning Worship**—10:45. Splendid music. Stirring and timely messages. A full auditorium every Sunday possible.
2. **Evening Worship**—7:30. A varied, inspirational, general appeal. Use of music, pageantry, pictures and special occasions to make it a service people like to attend.
3. **Junior Church**—10:50 a. m. For boys and girls. Training in worship, systematic giving, church hymns, prayers, church organization and service. A large children's chorus, junior church choir and orchestra are features. Junior congregation offering envelopes are used.
4. **Evangelism.** Employed through the year with special emphasis in joint meetings with the college in the fall and spring. Outstanding speakers are secured whenever possible.
5. **Special Worship Days and Periods.** Christmas season, Thanksgiving season, New Year's and Holy Week are special worship occasions of which much is made.

II. EDUCATIONAL PROGRAM

1. **Church School**—9:30 a. m. Standard organization and work are our aims; 1000 attendance, our goal. Live Home and Crade Roll Departments.
2. **Training Courses.** Various courses are provided for teachers, prospective teachers, and others.
3. **Extension Church School at Wesley Chapel.**
4. **Daily Vacation Bible School.** Provision for systematic study, school room atmosphere, every child interested, efficient faculty. Work done equal to two years of regular Church school work.
5. **Week-day Instruction.** A modern program planned for boys and girls, meeting Saturday mornings.
6. **Missionary Education.** Through the Church school, church services, missionary organizations, Epworth and Intermediate leagues. Our aim is to acquaint both the old and young with the conditions and needs of the world, and encourage benevolent giving.
7. **Special Educational Periods.** Children's Week in the fall and Children's Day in the spring.

III. SOCIAL AND SERVICE PROGRAMS

1. **Through Existing Organizations.** Leagues, Junior church, Church School classes, Ladies' Aid,—the aim being to provide clean and adequate social life and Christian activities for all ages.
2. **Motion Pictures.** Clean and entertaining. Children's weekly program and occasional programs for everyone. All pictures passed by a special committee.
3. **Boys' and Girls' Work.** Special emphasis on Boy Scouts and Camp Fire Girls, Y. M. C. A., Four-Square League.

The Organization of the Church-School

I. MEMBERSHIP

Of the Church School—Persons who have been regularly enrolled in the Church school by the Enrolment Secretary and have signed an intention of continuing reasonably regular in attendance at the Sunday morning session of the school are regarded as *active members.* The attendance record is kept on orange colored cards by holes punched in the margin of the card for each absence. At the end of the statistical year (September 1) the attendance cards of each family are mailed out to the heads of the families, with an appropriate letter from the General Secretary, calling attention to the desirability of regularity in attendance.

Persons desiring a connection with the school but who, for good reason, cannot be in attendance at the Sunday morn-

*The substance of a folder given to the Church school workers of the First Methodist Episcopal church, of University Place, Nebraska. Prepared by F. M. Gregg, General Secretary.

ing sessions more often than once a month, are recognized as *associate members*. Their (blue) attendance cards are kept in a special pocket in the class envelope, and the letter P is written on the margin of the card to show the dates of class attendance.

EXTENSION MEMBERS OF THE CHURCH SCHOOL

Cradle Roll—Children under three years of age are eligible to cradle roll membership, and a special record is kept by the Cradle Roll Superintendent.

Home Department—Persons unable to be in attendance at the Sunday morning sessions of the Church school, but who desire to carry on a systematic study of the Bible lessons at home, are under the supervision of the Home Department Superintendent.

Midweek Leadership and Bible Study Classes—Members of these classes are under the supervision of the Director of Religious Education.

Week-day Classes and Vacation School Classes—These classes include the younger members of the school taking up courses in religious education in week-day sessions of the Church school, under the leadership of the Director of Religious Education.

II. OFFICERS

The Executive Officers are: The Pastor—The Pastor is the executive head of all the Church-School organizations, and his duties are both advisory and supervisory.

The Director of Religious Education—This official has immediate charge of the various systematic phases of the religious education work, particularly among the younger portion of the church membership.

The General Superintendent—The duties of the superintendent of the Sunday school phase of the Church School are those commonly executed by such an official.

General Treasurer—This officer, in addition to performing the usual duties of such an office, keeps a filing-card account of each Sunday's receipts and expenditures, and a ledger record of the cumulative receipts and expenditures.

General Librarian—The ordering, systematic filing and distributing of current supplies falls to the General Librarian. He also keeps a filing card list of families with the record of papers to go to each family.

Professional Librarian—This officer has charge of the professional books for Church-school workers, and seeks to stimulate all the workers to read helpful and recent books in their respective departments.

General Secretary—This official has the general supervision of the secretarial force and studies the problems of attendance and school efficiency. He sends out such communications from time to time as may best serve the interests of the Church school.

The Department Superintendents—Special superintendents are provided for each of the departments of the Church school, namely, the Beginners, Primary, Junior, Intermediate, Senior, Young People's and Adult.

Superintendents of Cradle Roll, Home Department, Missions, and Temperance—These officers perform the functions appropriate to their titles.

The Secretarial Officers are: Enrollment Secretaries—All persons enrolling in the Sunday morning session of the Church-School do so through the office of the enrolment secretaries, who are responsible for the proper classification and assignment of the incoming members. They make out for each new pupil enrolment card, an attendance card and a birthday record card and place each in its proper filing place.

We pass this way but once;
There's work divine for thee;
On every hand
The needy stand
And sigh for sympathy.

We pass this way but once.
In Love's sweet accents tell
Of constant joy
Without alloy
In hearts where Christ doth dwell.

We pass this way but once.
Does life's sojourn seem drear?
Then fill thy days
With gladsome praise;
God wills thy sojourn here.

We pass this way but once.
Then truth's blest cause defend.
With hero's might,
Stand for the right;
'Twill triumph in the end.

Presentee Secretaries—There is one such secretary for each of the departments of the Church School. It is the business of each of these secretaries to keep the records of attendance of the pupils in the respective department, and report on the department blackboard the records of the weekly enrolment, attendance, percentage of attendance, and contribution of each class and of the department as a whole.

Absentee Secretaries—One such officer is provided for each of the departments, and a general Absentee Secretary for the whole school. It is the business of each of these secretaries to keep track of the members of the school who have been absent from one or more sessions of the school. For the details of procedure, see the message in this from the General Absentee Secretary.

Statistical Secretary—The posting up of the general report of the school, gathered from the departmental reports, is the business of the Statistical Secretary. He also makes such further use of the statistical data as will work to the advantage of the school. See Important Message No. IV.

Birthday Secretary—This secretary uses the file of birthday record cards, prepared by the Enrolment Secretary, in mailing out a birthday greeting card to each pupil on his birthday, from the Cradle Roll up to and through the Intermediate department.

Service Secretaries—We regard the work of these officers as of the very greatest importance in the Church school. To these officials (a general service secretary and a departmental secretary for each department above the Beginners) falls the duty of keeping records of the classes carrying on a service project. They keep themselves fully informed on the general field of suitable class projects and stimulate classes to undertake new projects when old ones are completed. The teachers' supreme tasks are to secure whole-hearted and purposeful acts of Christian service in natural life conditions, and the service secretaries are the school's instrument for suggestion and stimulation toward these ends. See Important Message No. II. (below)

Important Messages

I. FROM THE CHURCH SCHOOL SUPERINTENDENT TO ALL TEACHERS

Your Opportunity.—It is a great privilege to be a teacher of a class of pupils studying the Bible. As a Church-school teacher, you are to be congratulated on your opportunity to render significant service.

The greatness of any task lies not exclusively, however, in its end or aim, but in the manner of its accomplishment as well. You and your class are a part of a great church organization, and necessarily there are some details to be observed by all, if everything is to go harmoniously.

Opening Activities.—It is highly desirable, for a number of reasons that a Church-school teacher in our school be in place in the school not later than 9:30 o'clock Sunday morning.

The taking of the class roll should be completed by 10 o'clock. While pupils may be asked to assist in doing this, the teacher must oversee the work, to assure its being carefully done. Only the teacher may sign form asking the withdrawal of a pupil's name from the class roll.

Good Teaching.—In the following paragraphs are given some widely recognized principles of good teaching and class management, as well as some uniformities of local procedure that have from time to time been agreed upon. They are here submitted merely to keep them before us, until, by common consent, they are changed for something that promises better.

The class hour passes all too quickly, at best, for the well prepared teacher. It is therefore important to get under way promptly when the class assembles. Nothing else will so quickly discourage trivial conversation among the members of the class.

A teacher thoroughly saturated with the theme for the class hour will always

be an interesting teacher, especially if the subject matter is well organized for presentation to meet the present needs of the pupils.

Class Order and Purpose.—The problem of class discipline and order is mainly one first, of thorough preparation for the class hour; second, of quick attention to all necessary details; and, third, of showing by facial expression and general bearing that good order is of course expected in a Church school class.

Remember at all times that the chief purpose of Church-school work is to bring the pupil into a close natural relationship with Jesus Christ; to so prepare the pupil that when he is left to make his own decisions, his conscience will compel him to act in accord with Christian standards. To realize this in our pupils is a life long task, but a task worthy of tireless endeavor. Frequent meetings with the members of your class in their homes, and for social occasions, as well as on Sunday, will aid you in getting a closer contact with them. Divine help and guidance in your work is, of course, your ultimate reliance.

In Conclusion.—The closing hour of our Church school is set at 10:40, and the class should be held intently up until the time for class dismissal, and then dismissed promptly.

Your attention is called to the accompanying communications from our Social Service and Absentee Secretaries. These officials are servants who seek to supplement your own work *which, after all, is the heart of our Church-school activities.*

II. From the Social Service Secretary to all Teachers

Importance of Expression.—The ultimate aim of all Christian effort, whether individual or group, is the inculcation of the spirit of Christ. Christianity is an active religion, and as such, the whole teaching leads to the challenge of spreading the practice of human brotherhood. The achievement of this purpose involves a two-fold process,—the *receiving* of impressions *from* the Divine Teacher, and the *giving* of expression *toward* one's fellowmen.

The Church-school program that stresses the impression side of religious instruction only, does not live up to its opportunity, and does not accomplish its complete purpose. No home economics teacher would feel that her students had completed their course, even if they had memorized every known formula for making household products, unless she knew that they had actually produced the results by applying such formulae in the laboratory.

How to teach religion.—Religious teaching requires the same method; no amount of religious impressional teaching will insure well-rounded, active, earnest, practical Christian character, unless accompanied by individual experience in applying in everyday life the principles gleaned through impressional teaching. The two types of teaching,—impressional and expressional, must be linked together, go hand in hand. Indeed, the very best

road to impression is through expression. We *learn by doing.*

The athlete studies the rules of the game, and then he drills his muscles to respond. No would-be athlete ever won laurels by sitting on the side-lines, conning his rule book, till he could repeat it verbatim, and no man will ever extend the Kingdom of Heaven by merely knowing the Bible and Biblical history, hymns, etc. He must apply what he learns to life and project his enlightened self into the world of his fellow-men, if he would lead men and extend the kingdom. The law of all life is growth, and growth implies activity. Where the athletic director trains in physical activity, the religious director, leader, teacher, must train in spiritual activity

How to Start.—What can you do? Talk it over with your class, and you will be amazed at the suggestions that they will have; ask the Social Service Secretary of your department for suggestions; keep your eyes and ears open for opportunities. The world is full of people who need cheer of one kind or another, and the people of our city are not exceptional. There is plenty to do, and your job is to effect a conjunction between the thing that needs to be done, and the people who *need to do* that thing.

What to do.—The following suggestions are offered:

1. Read the chapters on service in that one of the *Worker and Work* series of books prepared for teachers in your department of the Church school.
2. Study the service leaflet appropriate to your department.
3. Plan with your class a definite piece of work.
4. Work your definite plan.
5. Report the definite work done to your Service Secretary.
6. Plan another enterprise.

When you have taught the principles of the Christ, and have trained young people to really emulate His example in a life of service, then will your work as a religious teacher be well-rounded and complete.

III. From the General Absentee Secretary to all Workers

Why an absentee secretary?—It is even more important to hold old members of a Church school than to gain new ones.

An average class attendance or school attendance of less than 75 per cent is occasion for serious consideration. The office of Absentee Secretary is only one device to help meet the situation.

Of course, this matter of holding pupils in the Church school is primarily and fundamentally the business of the class teacher. Poor attendance is inevitable where there is poor teaching, inappropriate lessons, poor class management, or where the teacher is occasionally absent. If the teacher is frequently absent, the case is indeed hopeless. The business of an Absentee Secretary is not to relieve the class teacher of any responsibility, but to supplement her active effort to hold pupils in the class. The following is the plan adopted for the systematic following up of absentees:

The teacher's part.—Each teacher keeps her own class roll and record of attendance, independently of the regular attendance cards, which go to the office of the General Secretary. Any teacher with an adequate sense of responsibility will of course have her own class roll anyway. The system requires that the teacher be responsible for getting in touch with all her first- and second-Sunday absentees. After she has sympathetically and tactfully learned from each absentee the occasion for absence, particularly after the second Sunday, she makes a list of her two-Sunday absentees, and after each name she enters the appropriate symbol indicating the reason for absence. This record she hands to the Department Absentee Secretary early in the session the third Sunday. In case of large classes, the teacher may find it necessary to divide her work.

The third Sunday's work.—During the session on this third Sunday, the department Absentee Secretary makes out a list of all the three-Sunday absentees as shown by the attendance cards coming in from all the department teachers. After the session she enters after each name on her list the symbol she finds

written by the corresponding teacher. This list she hands to the appropriate department superintendent. During the week this superintendent diplomatically inquires after the pupils not adequately accounted for by the teacher's report, and then adds the result of her own findings. This report she hands back to the department Absentee Secretary early the following Sunday.

The fourth Sunday's work.—During the session of the fourth Sunday, the Absentee Secretary makes note of the four-Sunday absentees by striking from her original list the names of all those who have reappeared on this fourth Sunday. At the end of the session she hands the modified list to the Director of Religious Education, who now takes whatever steps he may deem desirable.

Conditions of withdrawal.—In the case of any absentee whom it is found to be inpossible for adequate reason, to induce to return to the Church school, the withdrawal form, found on the back of the attendance card, must be filled out, signed by the class teacher, and placed in the proper pocket in the class envelope. These cards are now filed systematically and the Birthday Secretary is notified of the withdrawal. At the end of any quarter the General Absentee Secretary makes use of these cards for making the quarterly report of the number of pupils withdrawn and the reasons for such withdrawal. The list of pupils withdrawn may also be used in a later attempt to induce a return, where this is possible.

IV. From the Statistical Secretary to all Workers

Why statistics?—Any well regulated business house keeps accurate account of all its transactions. Any modern city school can promptly show the attendance and scholarship record of any of its pupils. The business of the Lord and His Program of religious education would seem to call for a level of efficiency that is at least equal to that of a less vital enterprise.

Getting the records.—The Church-school class-attendance packets are expected to be ready for collection shortly after 10 o'clock. After assembling the packets, the Presentee Secretary for each department at once proceeds to fill out in triplicate the day's report blank for the enrollment, attendance, per cent of attendance, and contribution of each class, and makes out the totals for the department, including the number of visitors to the department. One of these reports for the day she sends promptly to the Statistical Secretary for the school, one she hands to her department Superintendent, and one she uses for filing and for transcribing to the department statistical blackboard.

Posting the records.—The department statistical record should be exhibited on the department blackboard by 10:30 o'clock each Sunday, for use in the department's closing worship period. It should also be entered at the close of the Church-school hour on the quarterly report blank for the department.

The assembled reports for the seven departments are transferred by the Statistical Secretary to the Church-school's general report exhibit, if possible not later than 10:45 each Sunday, so as to appear before the general congregation at the morning preaching service.

The quarterly report.—At the end of each quarter the Statistical Secretary assembles all the statistics and prepares a statement of results to be printed on the back of the regular weekly Church bulletin for several Sundays thereafter. The following items occur:

1. Treasurer's Report.
   a. Total receipts for the Quarter.
   b. Average weekly receipts for the Quarter.
   c. Average per capita contributed per Sunday.
   d. Average contribution per capita needed per Sunday.
   e. Amount expended for the Quarter.
   f. Amount on hand at end of Quarter.
2. Secretary's Report.
   a. Church-school departments—The final enrollment, the average enrollment, attendance, per cent of attendance, contribution, and per capita contribution of each department, and the totals for the whole school, are presented in a table.
   b. Extension department—The records for the Cradle Roll, Home Department, and the associate members of the school appear in tabulated form.
   c. Withdrawals—A table showing the number leaving the city during the quarter, withdrawing from indifference, changing to other schools, or leaving for other reasons, is provided.
   d. Average percentage of attendance by classes—Here are listed the eighty classes, more or less, giving the name of the teacher and the average per cent of attendance of the pupils through the quarter, for each of the classes in order from highest to lowest average.

A BOOK A MONTH FOR TEACHERS OF ADULTS

By Willard R. Jewell

1. *Why I Believe in Religion*, Charles R. Brown, Dean of Yale Divinity School. Macmillan Co., New York. 1925. 175 pp. $1.00. A series of six Washington Gladden Lectures.

2. *Creative Prayer*, E. Herman. Doran Co., New York. 1921. 240 pp. $2.00. A stimulating revelation of the unrealized power of prayer in Christian experience.

3. *Character Building in a Democracy*, Walter S. Athearn, Dean of School of Religious Education, Boston University, Macmillan Co., New York. 1924. 163 pp. $1.75.

4. *Christianity and the Race Problem*, J. H. Oldman, Editor of the *International Review of Missions*, Doran Co., New York. 1924. 280 pp. Paper $1.00. A real contribution toward the solution of one of the two great problems facing humanity

5. *The Modern Use of the Bible*, Harry Emerson Fosdick, Theological Seminary. Macmillan Co., New York. 1924. 291 pp. $1.60. Lyman Beecher Lectures at Yale.

6. *Paul of Tarsus*, T. R. Glover, Doran Co., New York. 1925. 256 pp. $2.00. With accurate scholarship, historical insight and vigorous style he portrays Paul "one of the greatest figures in Greek literature."

7. *The Curriculum of Religious Education*, William Clayton Bower, College of the Bible, Lexington, Ky., Scribners, New York. 1925. 283 pp. $2.25. A new approach from the point of view of experience rather than informational facts.

8. *Evolution for John Doe*, Henshaw Ward, The Bobbs-Merrill Co., Indianapolis, Ind. 1925. 354 pp. $3.50. A layman's view of evolution written for the common man. Thoroughly scientific.

9. *What and Why Is Man?*, Richard La Rue Swain, Macmillan Co., New York. 1925. 339 pp. $1.75. Deals with the origin, birth, struggle and destiny of man in relation to God. Companion to *What and Where is God?* by the same author.

10. *Principles of Christian Living*, Gerald B. Smith, Divinity School, University of Chicago, University of Chicago Press. 1924. 212 pp. $2.00. Discusses the Christian and his church, family, life-work, recreations, possessions, industrial problems, politics, conscience and moral ideals.

11. *The Psychology of Leadership*, Henry Edward Tralle, The Century Co., New York. 1925. 234 pp. $1.75. A book for everyone who aspires to leadership of any kind.

12. *Method of Teaching Religion*, Betts and Hawthorne, Northwestern University, Abingdon Press, New York. 488 pp. $2.50.

WHAT THE BIRMINGHAM CONVENT

THE AMERICAN BAPTIST PUBLICATION SOCIETY

W. H. Main, Executive Secretary

The Birmingham Convention means to the Northern Baptist Convention that emphasis is being placed where it belongs—on the training of youth. How blind he must be who waits until habits are fixed before trying to fix habits.

It means that we are beginning to realize as never before that education, without Christ in the heart, may be a harm instead of a blessing.

It means a solid Protestant front line in the battle for righteousness. We may represent many wings in the service, but in Birmingham we shall be one great army.

It means a glorious fellowship in service. The world must be evangelized and we have thus a common task.

Real Christian education is the need of today; therefore it is today's greatest opportunity and most emphatic challenge.

* * *

THE BAPTIST CONVENTION OF ONTARIO AND QUEBEC

George T. Webb, General Secretary

THE CONVENTION of Sunday-school workers to be held in Birmingham, Alabama, under the International Council of Religious Education, will mean much to Sunday-school workers everywhere, and will have a special significance to the Baptists of Ontario and Quebec.

The Birmingham Convention will be the massing of forces from every part of the American continent, expressing the magnitude of Sunday-school work. It will assemble ideas and ideals for Sunday-school work gathered from everywhere and selected because of their value. It will secure the most inspiring and helpful speakers that the world can provide.

Therefore, the magnitude of the Convention, the idealism of the movement, and the inspiration of the speakers constitute a three-fold cord drawing strongly upon our workers, and we hope this mighty pull will be heeded and a goodly number of our people take advantage of this rare opportunity.

* * *

BRETHREN CHURCH

J. A. Garber, Religious Education Superintendent

THE RAPIDLY approaching International Convention should help to stimulate interest in and to generate enthusiasm for the cooperative program of religious education by the churches. Some of the churches with lesser numbers and smaller resources seem to be slower in committing themselves to the challenging task of educating religiously the multitude of children and youth not receiving definite religious instruction. The leaders may have caught the vision, but there appears to be certain apathy among the rank and file. Contact with fellow-workers and reports of the proposed expanding program will help to place the urgency of the task upon the conscience of the whole church. Already certain of the Brethren people are planning to attend the Birmingham convention, and it is hoped that the church will be well represented.

* * *

THE CHRISTIAN CHURCH

W. A. Harper, President, Board of Christian Education, General Convention

THE CHRISTIAN church in October, 1922, embarked upon a program of Christian education unlike any yet attempted by any denomination in the country. For three years now its Board of Christian Education representing all the educational agencies of the church and charged with the duty to "survey, outline, promote, and direct a full program of Christian education and training for Christian life and service reaching from our homes through our churches, communities, schools, and colleges," and further authorized to "potentially cooperate with similar departments in other denominations and with organizations having similar objectives," has been working away at its task.

The Birmingham Convention will offer us the opportunity to weigh our program in terms of what others are doing and to subject our ideals, plans, and methods to the scrutiny and evolution of other workers in the same field. Of course, too, we are glad to cooperate with the great interdenominational organization that ultimately hopes to achieve for the entire country what we aspire to accomplish for our own church.

* * *

CHURCH OF THE BRETHREN

C. S. Ikenberry, Chairman, General Sunday School Board

WE ARE yet facing some tremendous problems pertaining to the training of the youth of our church. The solution must come through a consecrated trained leadership. We regard the International Convention, convening at Birmingham in April, as an event having great significance to the future program of religious education. The theme "Building Together" is most suggestive to the needs of the church, particularly at this time when the masses are willing to be led. We plan today what we build tomorrow. From this Convention there should come an impetus and consecration of service such as we have not yet felt and from which we can build a program that will reach the final goal Jesus Christ established in the hearts of the children of men.

* * *

CONGREGATIONAL EDUCATION SOCIETY

Herbert W. Gates, General Secretary

The International Council is our common agency for the pooling of our educational resources and effort. The Birmingham convention will be heartily welcomed by our growing churches in the south for the help it can give in advancing toward higher ideals and more effective administration in religious education.

* * *

THE FREE METHODIST CHURCH OF NORTH AMERICA

John H. Whiteman, Gen. Sunday School Secretary

IT SHOULD mean a new vision of worthwhile Sunday-school endeavor. Under her banners march 100,000 of the Sunday-school army. She needs the uplift and inspiration of this, perhaps, the greatest International convention ever held.

With her full allotment of delegates in attendance to go back home with the contagion of new enthusiasm ought to result in new aspirations to be of greater service to the Master in the uplift of those entrusted to our care in body, soul and spirit.

* * *

THE FRIENDS IN AMERICA

Edgar H. Stranahan, Chairman Board on Religious Education of the Five Years Meeting

THE BIRMINGHAM Convention, whatever it should mean to The Friends Church in America will mean just whatever the individuals permit the Convention to touch their lives. There is no doubt but that the Conven-

INTERNATIONAL QUADRENNIAL CONV

LL MEAN TO THE DENOMINATIONS

tion will be all together worthwhile from the standpoint of program. However good it may be, it will be of no direct value except to those who attend. While it is true that the Convention delegates may carry back something of the inspiration of the Convention to their local churches, yet the largest value will be in an intimate contact with the Convention itself. Our Board is already making some plans to bring the Convention to the attention of our church in a way that has never been accomplished before.

We are already beginning to stress a very large enrollment. We will endeavor to put on some special features in connection with a rally of Friends which will be of special interest to our own people. I am glad of an opportunity of speaking through the columns of the JOURNAL to our Sunday-school workers scattered over this country, urging them to begin early in planning their attendance.

* * *

THE METHODIST EPISCOPAL CHURCH

William S. Bovard, Corresponding Secretary of the Church Board of Education

IN SO far as I may speak for the Methodist Episcopal Church in this connection, I may say that Christian education is a major concern with us. We feel that the very aim of the church with respect to individual character and a Christian order for society at large requires the educational process for its realization.

This conception of the convention theme means a profound interest throughout our church in the message and the emphasis of the convention.

The Methodist Episcopal Church was never more practically interested in cooperative enterprises with other churches than at the present time. The nation-wide, and I may say world-wide interest in religious education makes the strongest possible appeal to all our Protestant churches to go forward together in meeting this unusual opportunity.

We are cultivating a sane and a sincere fellowship with our Methodist friends of the Southern branch of Wesleyanism. The convention at Birmingham should furnish a capital occasion for a great get-together of the Christian workers of the two Methodisms. John Wesley was in at the beginning of the Sunday-school movement, both in England and later in America. He was always an outspoken apostle of Christian education. He was a product of the "school in the home." May we not signalize the great convention at Birmingham as a rallying center for the followers of John Wesley, profiting also by the fellowship in service with the hosts of other Christians who are to be there?

* * *

METHODIST EPISCOPAL CHURCH, SOUTH

John W. Shackford, General Secretary

Among the outcomes to be hoped for are the following: First, that it shall be revealed to the Christian people of America that the Council has a clear, comprehensive grasp of the problem of religious education, and of its significance for Christian civilization; second, that it shall be made evident that the Council is moving in the direction of becoming a practical medium through which organized Christianity may function in more closely coordinating and making more effective the total work of religious education in America.

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THE AFRICAN METHODIST EPISCOPAL ZION CHURCH

James W. Eichelberger, Jr., Director Religious Education Department

IN 1924, the African Methodist Episcopal Zion Church merged its Sunday school and Varick Christian Endeavor Departments into a department of Religious Education with responsibility for the articulation and supervision of all religious education activities. The Birmingham Convention, therefore, should mean: deeper insight into the significance and implications of the unified teaching ministry of the church—of the problem situations and teaching-centers of children and youth, and of the desirable objectives, character traits, and tests; a visualization of richer worship services, improved methods, and adequate equipment, interdenominational fellowship and goodwill.

In all, it should quicken the church's passion for the cultivation of the abundant life and of the Christ ideals in society.

* * *

THE NATIONAL BAPTIST CONVENTION, U. S. A.

S. N. Vass, Secretary of Religious Education

THE ONE outstanding result of the Convention will be a greater inspiration to do more and better work for the cause of religious education, and especially for leadership training. I am exceedingly anxious that our own denominational group will be inspired to issue the Group Graded Lessons for the Elementary pupils. Already we are making encouraging progress in leadership training, employing a full time secretary and having our own official training book. We are all hoping that the Council will have a great convention and that the cause of co-operative Christian Education may be gloriously set forward. All of us who carry executive responsibility as leaders in our several demoninations will get inspiration and help.

* * *

THE PRESBYTERIAN CHURCH IN THE U. S. A.

Harold McAfee Robinson, Secretary of the Division of Christian Education in the Home, Church and Community

IT SHOULD mean a new realization of the moral and spiritual peril in which the children and youth of America stand at this hour. It should mean a new sense of responsibility for reaching the rising generation with a genuine Christian education. It should mean a new devotion to the cooperative program of Christian education represented on behalf of the Protestant Evangelical Churches of America by the International Council. The cooperation of the Board of Christian Education of the Presbyterian Church in the U. S. A. with the International Council has been authorized by the General Assembly, and all Presbyterians should be vitally interested in the Birmingham Convention, and should attend it if possible.

* * *

THE REFORMED CHURCH IN AMERICA

Abram Duryee, Educational Secretary

IT WILL show those in attendance, and through them the folks at home, what the merger means. Your presence in the Convention will enable you to see the unity and largeness of the church-school movement today, and the possibility of paralleling our secular school system with church schools for the Christian education of the children and youth of America.

It will be an opportunity to learn of the latest in scientific methods of education. The farmer who studies soil and seed today raises as much on one acre

as his father did on ten. He succeeds most who works according to God's way. Other things being equal, he who knows and works in obedience to the principles of child development accomplishes the most for the child.

The Birmingham Convention will illustrate the emphasis given to Christian motives today. It will be a great opportunity to show our absolute dependence on God for the injection into all our educational processes that divine element which differentiates Christian education from the purely secular.

Before you say that certain processes in religious education are merely mechanical, come to Birmingham and catch the spirit of it all.

* * *

THE REFORMED CHURCH IN THE UNITED STATES

C. A. Hauser, Religious Education Superintendent and Editor

WE ARE facing a new era in religious education in the local Church in that we are rapidly moving up to a level of work comparable to that of the public school. Religious education is a serious effort to respond to the challenge of God to be a co-worker together with Him in the unfolding of the spiritual life of men. It is, therefore, no mechanical, man-made thing, but a fine art used by Jesus as skillfully as by no other who ever trod this earth.

To learn the Jesus way of building up the spiritual life in men is the purpose of this great convention. Those who will come will learn from those who devote nearly all of their time to thinking Jesus' thoughts after Him in this matter. Every individual member of the church attending and our Publication and Sunday School Board will be greatly helped in pushing up religious education in the local school to a high educational level, as a result of this convention.

* * *

RELIGIOUS EDUCATION COUNCIL OF CANADA

George T. Webb, General Secretary

Canada hopes to have a good delegation at Birmingham. We expect to share with workers from the whole continent in happy, helpful fellowship and to bring back to our own country fresh vision and devotion for our great work.

* * *

SOUTHERN PRESBYTERIAN CHURCH

R. E. Magill, Secretary, Publication and Sunday School Board

FOR THE first time in seventeen years the International Sunday School Convention is to meet in the South. Bringing the Convention to Birmingham, Alabama, in April, 1926, will make it possible for hundreds of our Sunday-school workers to participate in this great gathering who could not afford to travel a great distance to enjoy this high privilege.

This Convention theme will be "Building Together a Christian Citizenship," and a group of authorities, of national and international reputation in the field of religious education, will lead the discussions.

President Coolidge has accepted our invitation to address the Convention, among other notable speakers. Every Southern Presbyterian Sunday-school worker who would enlarge his equipment for service should attend this great Convention.

THE UNITED BRETHREN CHURCH

Chas. W. Brewbaker, General Secretary

THE COMING Quadrennial Convention to be held at Birmingham, Alabama, April 12-19, 1926, should mark a new epoch for the United Brethren Church. It should mean great help in many ways. It should mean a new vision of the whole field of religious education. It should mean a more hearty cooperation in sharing the whole program of religious education with others. It should mean the strengthening of our denominational life because of the broad spirit of brotherhood it engenders. It should mean that there will be a large representation, at least one hundred delegates, from the different conferences and local churches, who will go back home and fire all with a passion to make real the great Commission of Jesus, "Go teach." Indeed it should arouse the whole church to ask "what is our share in the task with others in making the world Christian?"

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UNITED CHRISTIAN MISSIONARY SOCIETY

Robert M. Hopkins, Secretary of Religious and Missionary Education

OUR PEOPLE are looking forward eagerly to the International Convention at Birmingham in April. We have one of our outstanding churches there with a fine new educational building which in itself is worth making a long journey to see.

At our annual religious education field workers' meeting, arrangements were made to have a good representation of our field force in attendance and they will bring with them their associates and co-workers from their respective fields.

The Disciples of Christ will be present in goodly numbers at the Birmingham Convention.

The Birmingham Committee Organization

THE CITY OF BIRMINGHAM is making elaborate arrangements to care for the quadrennial convention of the International Council of Religious Education to be held April 12-19, 1926. All local arrangements are in charge of the Committee of One Hundred, of which Dr. J. M. Broady is Chairman and D. R. Price, Executive Secretary. The headquarters of the local committee is 401 Title Guarantee Building. The chairmen of the subcommittees are as follows:

Information.....O. L. Bunn
Publicity.....W. S. Stallings
Welcome and Guides.....W. E. Mitchell
G. I. McDonald
Registration.....Hugh Latimer
Homes and Hotels.....George Bellsnyder
Finance.....J. A. Vann
Building and Meeting Hall.Harry Denman
Decoration.....Thad Holt
Exhibits.....Frazier Banks
Ushers.....George McCleary
Badges.....C. P. Lorenz
Music and Pageantry Mrs. Houston Davis
Pastors Cooperation.....H. M. Moffett
Superintendent's Cooperation
W. I. Pittman
Business Men's Cooperation
C. C. Blackwell
Civic Courtesies.....J. M. Jones
Recreation and Open House
J. R. McWane
Banquets.....J. D. Porter
Official Reception.....Guy E. Snavely
First Aid.....J. G. Vance
Post Office.....J. G. Bass
Attorney.....H. U. Simms
Automobile Parking and Camping
Paul Earle

These chairmen, together with the officers, constitute the Executive Committee of the Committee of One Hundred. The other members of the Committee are: W. A. Abercrombie, H. L. Anderton, G. L. Bailes, F. F. Ballard, Mrs. F. F. Ballard, C. D. Barr, George Bellsnyder, H. O. Bernard, C. S. Bissell, C. C. Blackwell, J. M. Broady, Charles A. Brown, E. E. Brubaker, O. L. Bunn, Van Carter, E. E. Cavaleri, J. H. Chapman, R. A. Clayton, Charles Clingman, Mrs. W. R. C. Cocke, Donald Comer, Jesse Cook, William Cosby, J. C. Dawson, R. R. Darden, A. Clinton Decker, Mrs. G. DeArmond, J. E. Dillard, Mrs. J. E. Dillard, Frank Dominick, William G. Echols, J. S. Eddins, H. M. Edmonds, Tom V. Ellzey, Mrs. C. P. Engstfeld, P. A. Eubank, W. E. Faust, H. S. Geismer, C. B. Glenn, C. J. Going, L. L. Gwaltney, Victor Hanson, LeRoy Holt, Mant Hood, Mrs. M. M. Hughes, C. R. Johnson, Sam King, Mrs. N. S. Kitchens, W. C. Knopf, J. Garnett Lacey, C. W. Lawrence, M. E. Lazemby, E. E. Linthicum, D. H. Marbury, G. I. McDonald, Bishop Wm. G. McDowell, Mrs. P. O. McGlathery, Mrs. Joseph McLester, A. T. McWane, J. B. Meacham, J. Bibb Mills, W. E. Mitchell, H. K. Moffett, A. C. Montgomery, Mrs. S. P. Moore, W. E. Morris, A. D. Peck, A. J. Phillips, W. I. Pittman, Charles R. Plosser, J. D. Porter, D. R. Price, W. F. Price, Oscar DeWolf Randolph, E. J. Rowe, E. L. Scouten, R. N. Simpson, W. T. Slaton, Guy E. Snavely, J. E. Speigle, W. S. Stallings, Hubbard Stamps, H. C. Stockham, Mrs. William H. Stockham, F. E. Stockton, George R. Stuart, W. F. Tyler, R. H. Wharton, W. E. Turnipseed, J. S. Thomas, H. C. Walton, Miss A. L. Williams, Q. P. Witte, Mrs. J. W. Wood.

THE PRIMARY WORSHIP PROGRAMS FOR FEBRUARY

By Dorothy Kay Cadwallader

Theme for February: Love of Country

First Sunday

CALL TO WORSHIP: "Star Spangled Banner."

HYMN: "My Country's Flag" (*Songs for Little People.* Danielson and Conant. The Pilgrim Press, Boston, Mass., No. 69.)

"The stars keep silent watch above,
High over me, high over you,
And white stars in the flag I love
Wave over me, wave over you."

Refrain

"My country's flag, red, white, and blue,
To Thee I ever will be true!
My country's flag, red, white, and blue,
To thee I ever will be true!"

(Repeat the "Star Spangled Banner" as interlude and postlude.)

FLAG SALUTE: American flag and Christian flag.

BIBLE VERSES: (Emphasizing love of country.)

Blessed is the nation whose God is Jehovah. Psalm 33:12.

Righteousness exalteth a nation; But sin is a reproach to any people. Prov. 14:34.

God be merciful unto us, and bless us; And cause his face to shine upon us; That thy way may be known upon earth, Thy salvation among all nations. Let the people praise Thee, O God; Let all the people praise Thee. Oh let the nations be glad and sing for joy; For thou wilt judge the peoples with equity, And govern the nations upon earth. Let the people praise thee, O God; Let all the peoples praise thee. The earth hath yielded its increase: God, even our own God, will bless us. God will bless us; And all the ends of the earth shall fear him. Psalm 67.

PRAYER SONG: "Lord, Who Lovest Little Children" (*Songs for Little People*, No. 21.)

"Lord, who lovest little children,
Hear us as we pray to Thee."

PRAYER: Dear heavenly Father, we thank Thee for this great country. May we be good citizens and please Thee in all we do and say. May the time come when all countries, all nations may know and love Thee. For Jesus' sake. Amen.

OFFERING SERVICE: Every good gift and every perfect gift is from above, coming down from the Father. James 1:17.

Freely ye received, freely give. Matthew 10:8.

It is more blessed to give than to receive. Acts 20:35.

God loveth a cheerful giver. 2 Cor. 9:7.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. John 3:16.

(All recite above verses together quietly and reverently while a representative from each class brings the offering.)

OFFERING HYMN: (Sung as a prayer.)

"Since my heavenly Father gives me everything
Lovingly and gladly now my gift I bring." (*Songs for Little People*, No. 90.)

LESSON STUDY.

Chord on the piano to call children around the superintendent for a missionary story. Play softly, music to "My Country's Flag."

MISSIONARY STORY: Primary Picture Stories. Italian Picture Stories, No. 5.

SONG: "The World Children for Jesus" (*Leyda's Carols*, p. 28.)

"The little Italians with shining dark eyes
From a country far over the sea
Are my Italian brothers; and Jesus loves them
Just as He loves you and me."

Refrain

"The world children for Jesus
The world children for Jesus
The world children for Jesus who loves them
Who loves every one."

CLOSING PRAYER: Dear Jesus, we thank Thee for this great, free country. May we be kind to the little Italian brothers who have come from over the sea and help them to love this country as we do. May they love Thee as we do, too. Amen.

Second Sunday

CALL TO WORSHIP: "Star Spangled Banner."

HYMN: "My Country's Flag" (*Songs for Little People.* Danielson and Conant. The Pilgrim Press, Boston, Mass., No. 69.)

FLAG SALUTE: American flag and Christian flag.

BIBLE VERSES, emphasizing love of country: Psalm 33:12, Prov. 14:34, Psalm 67.

PRAYER SONG: "Lord, Who Lovest Little Children" (*Songs for Little People*, No. 21.).

PRAYER: We thank Thee, heavenly Father, for our country. We thank Thee for Abraham Lincoln who did so much for us. Help us to remember to be as kind to all people and to all of thy creatures as he was. Amen.

OFFERING SERVICE: James 1:17, Matthew 10:8, Acts 20:35, 2 Cor. 9:7, John 3:16.

(Recite above verses while a child from each class brings the offering.)

OFFERING HYMN: "Offering Song" (*Leyda's Carols*, p. 12).

"Dear Jesus, our offering we bring Thee;
With gladness this tribute we pay
To Him who looks down on the children
And never turns any away."

OFFERING PRAYER: Dear Jesus, may these gifts help the little ones who have just come to this great country to know and love Thee as we do. Amen.

LESSON STUDY.

Play softly music to "My Country's Flag" as a signal for children to gather around the superintendent for a missionary story.

MISSIONARY STORY: Primary Picture Stories. Italian Picture Stories, No. 6.

SONG: "The World Children for Jesus" (*Leyda's Carols*, p. 28.).

(See first Sunday for verse about Italian children.)

CLOSING PRAYER SONG: (*Songs for Little People*, No. 98.)

"Dear Father, bless each little child
And keep us all we pray
Safe in Thy loving care, until
Another Sabbath day. Amen."

Third Sunday

CALL TO WORSHIP: "Star Spangled Banner."

HYMN: "My Country's Flag" (*Songs for Little People*, No. 69).

FLAG SALUTE: American and Christian flags.

BIBLE VERSES, emphasizing love of country: Psalm 33:12, Prov. 14:34, Psalm 67.

PRAYER SONG: "Our Prayer" (*Leyda's Carols*, p. 46.).

"Father, hear us as we pray
Guard and keep us day by day.
Help us feel Thy loving care
Every day and every where. Amen."

PRAYER: We thank Thee for our great George Washington. Help us to be as truthful, kind, and brave as he was. May we show that we are true Americans and may we show that we love

Thee by being kind to Thy little ones who have just come to this great country. May they feel at home in this, Thy land. Amen.

OFFERING SERVICE: James 1:17, Matthew 10:8, Acts 20:35, 2 Cor. 9:7, John 3:16.

(All recite above verses, then have a representative from each class bring the offering.)

OFFERING HYMN: (Sung as a prayer, *Songs for Little People*, No. 90.).

"Since my heavenly Father gives me everything,
Lovingly and gladly now my gifts I bring."

LESSON STUDY.

Play "My Country's Flag" as a signal for the children to gather around the superintendent for a story.

STORY: "The Flag Bearer," by Carolyn Sherwin Bailey (From *Pilgrim Elementary Teacher*, February, 1918, or "Rescue of Old Glory" in *Tell Me Another Story*, Bailey, or "The Story of Anthony Petrello" in *A Course for Beginners* by Mary Rankin, p. 212–3.).

PRAYER: God bless Thy little children here in this great country and everywhere. Help us to be kind to the little strangers who come to our shores. Guard us through this coming week while we work and while we play. Amen.

Fourth Sunday

CALL TO WORSHIP: "Star Spangled Banner."

HYMN: "My Country's Flag" (*Songs for Little People*, No. 69.).

FLAG SALUTE: American and Christian flags.

PSALM 67.

PRAYER SONG: "Our Prayer" (*Leyda's Carols*, p. 46).

OFFERING SERVICE: Recitation of giving verses. (See first Sunday.)

OFFERING HYMN: "Offering Song" (*Leyda's Carols*, p. 12).

BIRTHDAY SERVICE: (Recognition of all children having birthdays during February)

Song: A Birthday Greeting", (*Songs for Little People, No. 92.*) Sing only the part given below.)

"A birthday greeting to you, dear,
May you be happy all the year!
May you be happy all the year!"

Birthday Prayer: Dear heavenly Father, we thank Thee for these birthday children. Bless them during this coming year. May they learn to be kind, loving, and true. Keep them ever in Thy care. Amen.

LESSON STUDY.

Pianist plays "My Country's Flag" to call the children around the superintendent for recitation of the memory verses for the month.

First year.

What time I am afraid, I will put my trust in Thee. Psalm 56:3.

I am with thee, and will keep thee whithersoever thou goest. Gen. 28:15.

He careth for you. 1 Peter 5:7.

Second year.

Jesus of Nazareth, who went about doing good. Acts 10:38.

His name shall be called wonderful. Isaiah 9:6.

Freely ye received, freely give. Matt. 10:8.

Suffer the little children to come unto me, and forbid them not. Luke 18:16.

God loveth a cheerful giver. 2 Cor. 9:7.

Third year.

Forgive us our debts, as we also have forgiven our debtors. Matt. 6:12.

Lord, teach us to pray. Luke 11:1.

Every man shall give as he is able. Deut. 16:17.

If ye love me, ye will keep my commandments. John 14:15.

CLOSING HYMN: "Closing Prayer" (*Songs for Little People*, No. 98.).

"Dear Father, bless each little child
And keep us all, we pray,
Safe in Thy loving care, until
Another Sabbath day."

A THEME A MONTH FOR MINISTERS AND DIRECTORS OF RELIGIOUS EDUCATION

Prepared by Rinaldo La Rue Cober

IT IS PRESUPPOSED that a minister or director of religious education has received a certain training in the theory and practice of religious education. Such being the case, it would be very difficult to compile a list of twelve books that would satisfactorily supply reading in this field for one year. With the indulgence of the editor, it has seemed more practical to suggest twelve subjects for the year, listing under each subject suitable reading material. In arranging these subjects, there has been no attempt to correlate the subject to be studied with the month or the season; rather twelve subjects have been chosen which form a more or less orderly investigation into the entire field of religious education. The writer wishes to acknowledge certain valuable suggestions made by Dr. John E. Stout, Professor of Religious Education at Northwestern University, in connection with this article.

JANUARY

The Teaching Function of the Church

WHEN children learn hymns, or prayers, or Bible lessons, or character studies, or the like, they are being taught religion. In fact the idea of God and the central values of religion are only acquired by children through some teaching process. The primary function of the church, therefore, becomes that of teaching its constituents. The following references suggest a beginning in this study—McGiffert, A. C., *The Teaching Church*. An article in the magazine *Religious Education*, February, 1921, pp. 3-9. Coe, G. A., *A Social Theory of Religious Education*. Scribners, 1917. Jacks, L. P. *A Living Universe*, Doran Company, 1924. Betts and Hawthorne, *Method in Teaching Religion*, Abingdon Press, 1925.

FEBRUARY

The Changing Concepts in Education

IT IS ASTONISHING to witness the development of the educational process. The past twenty years especially have marked growth and expansion. To intelligently understand the meanings of education one must make an historical approach. The result of such study will bring no end of encouragement and challenge to the student, especially with an appreciation that the ultimate goals of general education and religious education are the same.

Caldwell and Courtis, *Then and Now in Education*—1845-1923. The World Book Company, 1924. Kandel, Isaac L., editor, *Twenty-five Years of American Education*. The Macmillan Company, 1924. Cubberley, E. P., *Changing Conceptions of Education*, Houghton, Mifflin and Company.

MARCH

The Changing Concepts in Religion

WITH EACH new generation there springs up a fresh interpretation of religion. How interesting are the contrasts of the religious standards when one compares the beliefs, one century with the next! The unfolding of new ideals is truly peculiar to the present day. A religion that is fixed and not conducive to new discovery and examination becomes a religious narcotic. Sit down with the authors of the following books and get a renewed grip on religious experience:

Rauschenbusch, Walter, *Christianity and the Social Crisis*. Macmillan Com-

pany, 1920. Ellwood, Charles A. *The Reconstuction of Religion*, Macmillan Company, 1922. Coe, G. A., *A Social Theory of Religious Education*. Scribners, 1917. Brewster, Edwin T., *The Understanding of Religion*. Houghton, Mifflin and Company, 1923.

APRIL

What Are the Objectives of Religious Education?

MANY A CHURCH lacks objectives. The result is that such a church never illustrates the principle of progress to its community. What kind of men and women do we want to make out of our boys and girls? Have we actually laid down definite goals for our work? The following books will suggest several objectives, as well as picture for us the conflicts under which youth struggles today.

Betts, G. H., *The New Program of Religious Education*. Abingdon Press, 1921. Dewey, John., *Democracy and Education*. New York, 1916. Coe, G. A., *What Ails Our Youth?* Scribners, 1925. Athearn, Walter, *Character Building in a Democracy*. Macmillan. 1924.

MAY

The Curriculum of Religious Education

THE MOST important thing in the educative process is the child. Next to the child comes the erection of a suitable curriculum. It is our business to enrich and direct the experiences of youth, not to make a body of knowledge the end in itself. A thorough study of this field is paramount in the learning process.

Bower, W. C., *The Curriculum of Religious Education*. Scribners. 1925 Betts, G. H., *The Curriculum of Religious Education*. Abingdon Press. 1924. Coe, G. A., *Opposing Theories of the Curriculum*. An article in *Religious Education*, April, 1922. Charters, W. W., *Curriculum Construction*. Macmillan. 1923. Bobbitt, F., *The Curriculum*. Boston, 1918.

JUNE

Intensive Departmental Studies

THE FOLLOWING manuals of methods and materials should be carefully studied by every leader of church-school work.

For the Kindergarten:

Baker, Edna Dean, *Kindergarten Method in the Church School*. Abingdon Press, 1925.

For the Primary:

Munkres, Alberta, *Primary Method in the Church School*. The Abingdon Press, 1921.

For the Junior:

Powell, M. C. *Junior Method in the Church School*. The Abingdon Press, 1923.

For the Intermediate:

Harris, H. H., *Leaders of Youth*. The Methodist Book Concern, 1922. Maus, Cynthia P., *Youth and the Church*. Standard Publishing Co. (Revised edition 1925).

For the Senior:

Same as for Intermediates.

For the Young People:

Mayer, H. C., *The Church's Program for Young People*. Century Company. 1925. Maus, Cynthia P., *Youth and the Church*. Standard Publishing Co.. 1925. Maus, Cynthia P., *Teaching Youth*. George H. Doran Co. 1925. Shaver, E. L., *Teaching Adolescents*. University of Chicago Press, 1924.

For the Adult:

Soares, T. G., *A Study of Adult Life*. Pilgrim Press, 1923.

JULY

The Organization and Administration of Religious Education

THE ORGANIZATION of the church is a subject of much importance to religious education. No matter what goals are set for education, certain types of organization can make the attainment of those goals impossible. This subject of organization is often one of the root evils in a local situation. Is the organization of your church conducive to the establishment of religious education?

In the beautiful mountain section of suburban Birmingham there are many attractive spots, where delegates to the International Convention who motor to Birmingham can find pleasant camping sites.

Then, too, the question of administration is a vital one. Teachers and officers must be subject to a centralized leadership. There must be a continual training process of teachers and officers. Whether or not the theories can be put into practice depends upon the ability to administer properly the work of religious education.

Stout, John E., *The Organization and Administration of Religious Education*. Abingdon Press, 1922. Bower, W. C., *The Educational Task of the Local Church*. Front Rank Press, St. Louis, 1921. Bennet, H. E., *School Efficiency*. Ginn and Company.

AUGUST

Supervising Religious Education

THE FOLLOWING texts from the general field of education are worthy of examination and use in religious education. Of course, there are methods involved which cannot be used in church-school work. It is up to us to devise methods, knowing the basic principles.

Burton, W. H., *Supervision and the Improvement of Teaching*. Nutt, H. W., *The Supervision of Instruction*. Anderson, Bower, Bush. *Visiting the Teacher at Work*.

SEPTEMBER

General Methods of Religious Education

Betts, G. H., *How to Teach Religion*, Abingdon Press, 1919. Betts and Hawthorne, *Methods in Teaching Religion*, Abingdon Press, 1925. Strayer and Norsworthy, *How to Teach*, Macmillan, 1917. Tracy, F., *The Psychology of Adolescence*, Macmillan, 1923. Hartshorne, Hugh, *Childhood and Character*, Pilgrim Press, 1919. Colvin and Bagley, *Human Behavior*, Macmillan, 1922. Lyttelton, Edward, *The Corner-Stone of Education*, G. P. Putnam's Sons, 1914. Tralle, Henry E., *The Psychology of Leadership*, Century Company, 1925.

OCTOBER

Special Methods

THE SO-CALLED project method is not a new idea. It has been used successfully in many ways for quite a while. An impetus to the use of this method in the field of religious education has developed from a number of texts which have recently appeared explaining the meaning of the "project method" as well as offering concrete examples of how it works. It will be of little value to imitate projects used elsewhere. The secret of success in this field is largely due to the originality and development of local projects. Kilpatrick, W. H. (and others). A symposium on *Dangers and Difficulties of the Project Method and How to Overcome Them*. Appeared in *Journal of Educational Method*, Vol. 1, Numbers 1-10, September, 1921-June, 1922.

Shaver, Erwin L., *The Project Principle in Religious Education*, The University of Chicago Press, 1924. Lobingier, J. L., *Projects in World Friendship*, University of Chicago Press, 1925. Towner, M. C., *One Hundred Projects for the Church School*, Doran, 1925. Crum, Mason, *The Project Method in Religious Education*, Cokesbury Press, 1924.

NOVEMBER

Making a Survey of Your School of Religion

JUST AS inventories are essential to good business, carefully planned and developed surveys are necessary to the growing school of religious education. Bower, W. C., *A Survey of Religious Education in the Local Church*, The University of Chicago Press, 1919. Athearn, Walter, *The Indiana Survey of Religious Education*, 3 volumes, Doran, 1924.

DECEMBER

The Fine Arts in Religion

RELIGION has been a most dull and uninteresting experience for many. The reason, no doubt, has largely been due to a lack of appreciation on the part of religious leaders of the many beautiful tools available for religious service. This field of the "Fine Arts" is just now beginning to win admiration and interest in many places. The use of music, ritual and worship, pictures, dramatization, etc., demands a special development of the arts. The following books are but a few of the many interesting and helpful guides into a finer interpretation of religious education.

Music: Harper, E. E., *Church Music and Worship.* Bonsall, E. H. Mrs., *Famous Hymns with Stories and Pictures,* The Union Press, Philadelphia, 1923. Smith, H. Augustine, *Hymnal for American Youth,* Century, 1923.

Worship: Hartshorne, Hugh, *A Manual for Training in Worship.* Weigle and Tweedy, *Training the Devotional Life.* Crandall, Edna M., *Curriculum for Worship in the Junior Church School,* Century Company, 1925.

Dramatization: Candler, Martha, *Drama in Religious Service,* Century Company, 1922. Mackie, G. M., *Bible Manners and Customs,* Revell, 1898. Miller, E. E., *The Dramatization of Bible Stories,* The University of Chicago Press, 1918.

Pictures: Bailey, A. E., *The Use of Art in Religious Education,* Abingdon Press, 1922. Bailey, A. E., *The Gospel in Art,* Pilgrim Press, 1916.

* * * * *

HOW A SUCCESSFUL WEEK-DAY CHURCH SCHOOL WAS ORGANIZED

By Charles Peters

MUCH HAS BEEN said and written on week-day religious education in which such things like the need, aims, organization and administration have been stressed. These discussions are necessary in inaugurating every new movement of any consequence. The best way, however, to introduce any new system along any line is to demonstrate the *how* and *what* of the new venture. This practical method of setting forth an innovation like the week-day church school usually acts like a tonic so that we become inspired to adopt the new and better procedure. It is because of the inspiration and insight that we gain from *seeing or hearing* about a successful enterprise that we feel justified in stating in a plain and simple way just "how a successful week-day church school was organized."

Limited Resources

THE WEEK-DAY church school under consideration is conducted by a small congregation having a membership of less than two hundred members of quite moderate circumstances. The congregation is without a church building and is, consequently, obliged to conduct all its activities in quarters that are ill-adapted for educational work. This congregation has had wide awake pastors who have been on the lookout for the best educational methods in the development of children and young people. Thus in spite of very inadequate equipment, and with a scant teaching force, this congregation began to be regarded quite generally as a model school in methods by the entire denomination as well as by other communions. It is quite evident that under such leadership there would be no hesitancy in introducing week-day religious instruction when this movement began to be agitated by educational leaders. Nevertheless, because the congregation was small and the resources decidedly limited, launching upon a week-day church school project would naturally involve considerable planning.

Steps Enumerated

IN ENUMERATING the steps that were undertaken to introduce a very successful week-day church school, it might first of all be stated that this church conducted a vacation school for the past five years, with ever increasing appreciation with regard to the potency of this summer work on the part of the local constituency. The time available for an extensive daily program and the continuity of the work from day to day make it possible to experiment with the best methods advanced by present-day educators, and at the same time obtain some marked results within the brief period of four weeks during the vacation season. The week-day church school was not proposed as a substitute for the church vacation school but was inaugurated for the express purpose of continuing, in a limited way, the intensive training and the extensive program that characterized the work of the vacation school. In planning the work of the week-day school and in administering the same, this congregation was largely guided by the methods in vogue in the best vacation schools.

To be more specific, we desire to say that when this congregation began to consider the week-day church school the following steps were taken to introduce the work: (a) A committee was appointed to study this movement and make some recommendations. This committee made a favorable report and at once received instructions to go forward with this work; (b) the committee began to consider available teachers for primary, junior, and intermediate pupils in a week-day religious school. Six teachers were secured for these three groups of children, or two teachers for each department; (c) it was also necessary to consider funds and materials for work of this kind; (d) several meetings were held with the teachers prior to the opening of the school, at which time definite plans were made with regard to the daily program; (e) at the same time the pupils in the Sunday school were made acquainted with the new venture by their Sunday teachers. The parents were reached by the pastor, by means of literature, and through personal work. It should be stated that children for this week-day school were enrolled through the Sunday school, and also by sending enrollment cards, together with suitable literature, to the parents; (f) the one factor that contributed the most to the success of this undertaking was the weekly teachers' conferences held for the purpose of building the week-day church school program around the problems of the children. These conferences were not over thirty minutes in length; (g) funds for the school were secured largely from the parents who were requested to contribute toward the support of the school after the pupils had attended for three or four weeks.

A Unified Program Introduced

THIS WEEK-DAY school was in session for ten successive weeks with a "one hour program" for the first year. The second year a decided change was made with regard to the relationship between the Sunday and week-day work. During the first year when the week-day school was in session, this latter work was not related to the Sunday instruction. Thus in programs, methods, and teachers the work of the week-day school was conducted quite independently of the local Sunday school. It was also evident that the interest of the pupils as well as the enthusiasm of the teachers for real intensive work waned considerably during the six day intermission between sessions. In endeavoring to strengthen the work of both the Sunday and week-day session, it was considered highly advisable to vitally relate the two in every respect. This procedure made it more easily possible not only to maintain continuity between instruction periods, but also to use the best methods and most effective programs for both Sunday and week-day

work. Best of all, it developed an excellent spirit of cooperation on the part of Sunday and week-day teachers in the promotion of the most effective training program for children and young people.

After this unified Sunday and week-day plan was adopted, a committee on religious education was appointed that pursued in precisely the same manner in which week-day religious education was first inaugurated. Such matters as securing teachers, enrolling pupils, planning a unified curriculm, equipment, etc., were given due consideration. It was decided by the teachers to hold weekly conferences on Tuesday evening to plan both the Sunday and week-day work. Practically all the Sunday and week-day teachers attended these meetings with unfailing regularity and everyone took a very keen interest in the problems and results that were presented by each department. It would be almost as difficult to persuade these teachers to go back to a divorced Sunday and week-day program or to abandon either the Sunday or week-day session as it would be to re-introduce ungraded religious instruction or to go back to the days of the stage coach and the sail boat.

THE BEST ORGANIZED ADULT BIBLE CLASS I KNOW

By J. S Peter

ONE OF THE strongest organizations of adult Bible classes that I have known is the Fidelis Class of the First Methodist Church of Oklahoma City. It is a group of young married people under the efficient leadership of Mrs. C. L. DeBow. Many strong features in the work of this class are worthy of special mention.

Any organization is judged by the results obtained. Within two years this class has grown from a membership of twelve to that of one hundred fifty. In this time there have come from the class sixty accessions to the church. Forgotten church letters have been resurrected and many who had forgotten the faith have been reclaimed and linked to the church. Personal evangelism has ever been the watchword.

* * *

SPECIAL attention has been given to the children of the members. A baby book is kept, registering the names of all the children under the age of four. Each new baby receives a solid silver spoon, hand engraved. Every child's birthday is remembered and sympathetic service is rendered in case of the sickness or death of any child.

There are no fixed dues, the finances being kept up by the pledge card system. No personal appeals are made, each member contributes the amount he feels able to pay and the results are most satisfactory. Finances are never unduly stressed, yet additional plans for financing the class, such as rummage sales, etc., are resorted to and there is now over five hundred dollars in the treasury.

These funds are used for all class expenditures: stationery, the class paper, calling cards, flowers for the sick, socials and many kinds of mercy and help work. The class has also assumed the responsibility of furnishing their own chapel room.

* * *

THE OFFICERS are a president, two vice-presidents, and a secretary-treasurer. The class also has the following active committees:—membership, constituency, decorating, entertainment, ways and means, flower and sick, mercy and help, and our babies.

Each month a team of four is selected to welcome the members and to meet and introduce strangers. This team decorates the room, secures musical numbers, sends letters to absentees, and is responsible for the class attendance during the month. The average attendance for October was one hundred eleven. Their work is very intensive. They wear out shoe leather. They get results. They call on new members, visit all who are reported sick, and give special attention to the constituency list of prospective members. Each Sunday of the month, the entire afternoon is devoted to this service.

Each year one Sunday is set aside by the church as Fidelis Class day. On this occasion the class decorates the church and the members sit in a body at the morning service. At this time members of the class are taken into the church and the class babies are baptized. This is a very impressive service.

* * *

THE CLASS edits a snappy little paper, "The Fidelis Sparks." All members of the class use specially designed Fidelis calling cards. One social gathering is held each month and the ladies of the class have a luncheon club which plans an all day meeting monthly at the various homes. The time is spent in sewing or other profitable occupations. They are now arranging to assume a scholarship for some worthy boy or girl in the Oklahoma City University.

The teacher spends at least one hour a day in preparing the Sunday lesson. The lecture method is generally used in teaching. No high pressure campaigns for membership are resorted to, but there has been a constructive, workable program carried out and the result has been a steady and permanent growth in attendance and interest. The fine moral tone of the class creates an atmosphere that is exhilarating and helpful to all who attend.

JUNIOR WORSHIP PROGRAMS FOR FEBRUARY

By Nan F. Weeks

Theme for the Month: Citizenship

Foreword

This month, bringing to us the birthdays of two men of international fame, affords splendid opportunity for the church school to build upon the foundation of patriotism laid by the public school, where love of country and loyalty to the flag are so fully stressed. There are many ways in which the junior department may deepen and strengthen the ideals of citizenship, and lead to the highest and holiest ideal of Christian citizenship.

For the first Sunday of the month the decoration of the room might include flags, red, white and blue bunting, and a picture of Lincoln.

The second Sunday, St. Valentine, who is so dear to the hearts of the boys and girls, might be recognized by a decoration of hearts in red and white.

On the third Sunday, George Washington's picture may occupy the place of honor, with flags and bunting as used the first Sunday.

A picture of Christ, given pre-eminence the fourth Sunday, will help to stress the aim of the month's programs. The Christian flag should also be conspicuous.

Aside from the general patriotic tone of the programs, special features,—essays, songs, poems and the like may be introduced. It will be possible for Canadian schools to use the programs, omitting the two American ex-Presidents, if so desired.

The boys and girls themselves will enjoy helping to do the decorating,—a different class or group being responsible, under the direction of some officers or teachers, for each Sunday's decoration.

* * * * * *

Unless otherwise stated, the hymns suggested in these programs may be found in the *Hymnal for American Youth.*

First Sunday: Loving Our Country

PRELUDE (*Instrumental*): "Largo," by Handel.

CALL TO WORSHIP: (Psalms 86:9, 10.)
Supt.: All nations whom thou hast made shall come and worship before thee, O Lord;
And they shall glorify thy name.
Dept.: For thou art great and doest wondrous things:
Thou art God alone.

PRAISE HYMN: "Holy, Holy, Holy."

PRAYER.

FELLOWSHIP SERVICE:
Recognition of birthdays, new members, visitors, church attendance, honor classes, and the like. Announcements.
Recognition of world fellowship. (Missionary feature,—prayer or item or poem.)

HYMN: "Lord While for All Mankind We Pray."

OFFERING SERVICE:
Supt.: Jehovah hath done great things for us,
Whereof we are glad. (Ps. 126:3.)
Teachers: What shall I render unto Jehovah
For all his benefits toward me? (Ps.116:12.)
Dept.: Bring an offering, and come into his courts. (Ps. 96:8b.)
Collecting of class offerings by junior ushers.
Offering Prayer Song: (Tune: Boylston.)
We give thee but thine own
Whate'er the gift may be,
All that we have is thine alone,
A trust, O Lord, from thee. Amen.

SPECIAL FEATURE: Brief items from the life of Abraham Lincoln. (These items should be prepared in advance and told by the juniors in their own words. The mere reading of items is lifeless and uninteresting. For interesting material see *Good Stories for Great Holidays*, by Olcott.)

DEVOTIONAL SERVICE:
Quiet Music (Instrumental): "Dear Lord and Father of Mankind." (Tune: Whittier.)
Informal talk stressing the thought that loyalty is more than a mere matter of saluting our country's flag and singing patriotic songs, and cheering our national heroes; that it is putting into daily practice the thoughts expressed by the ancient Athenian patriots:
"We will never bring disgrace to this our nation by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals of the nation, both alone and with others: we will revere and respect our nation's laws, and do our best to incite a like respect and reverence in those above us who are prone to annul and set them at naught; we will strive unceasingly to quicken the public's sense of civic duty, thus, in all these ways, we will transmit this nation, not only not less, but greater, better and more beautiful than it was transmitted to us."
Salute to Our Country's Flag:
I pledge allegiance to my flag, and to the republic (empire), for which it stands, one nation indivisible, with liberty and justice for all.
Hymn: "O God of Hosts, With Thy Strong Hand" (Long metre tune)

O God of Hosts, with Thy strong hand,
Protect our homes and fatherland,
Be thou our shield in war and peace,
And guide our steps till life shall cease.

Teach us in truth and right to grow,
Thy laws to love, thy word to know;
In thee we will always abide,
O, King of glory, be our guide. Amen.

Prayer and Response (juniors repeating italicized lines).

To our own country and its laws,
Help us, O God, to be loyal.
To every good and noble cause,
Help us, O God, to be loyal.
To high ideals of truth and right,
Help us, O God, to be loyal.
To peace, instead of cruel might,
Help us, O God, to be loyal.
To our own homes and loved ones dear,
Help us, O God, to be loyal.
To those in need, both far and near,
Help us, O God, to be loyal.
To Jesus Christ, our Lord and Friend
Help us, O God, to be loyal.
To thee, who dost all blessings send
Help us, O God, to be loyal. Amen.

CALL TO STUDY (Psalm 86:11)
Supt.: Teach me thy way, O Jehovah; I will walk in thy truth.

LESSON STUDY.

HYMN: "O Beautiful for Spacious Skies!" ("O Canada!")

BENEDICTION: Numbers 6:24-26.

POSTLUDE: (*Instrumental.*)

Second Sunday: Being a Helpful Citizen

PRELUDE (*Instrumental*): "Traumerei," by Schumann.

CALL TO WORSHIP: (*See program for first Sunday.*)

PRAISE HYMN: "Saviour, Blessed Saviour."

OFFERING SERVICE:
Story: A Woman Who Gave What She Could, to Help. (Mark 12:41-44)
Supt.: Jesus said, Freely ye received, freely give. (Matt. 10:8)
Collecting of Offering.
Prayer Song (See Offering Service for first Sunday.)

FELLOWSHIP SERVICE:
Announcements.
Recognition of birthdays, new members, visitors, honor pupils, church attendance and the like.
Recognition of fellow citizens (Gifts or prayer for less fortunate citizens of our country.)

HYMN: "Love Thyself Last."

SPECIAL FEATURE: The Story of St. Valentine.*

DEVOTIONAL SERVICE.
Quiet Music.
Scripture: Matthew 25:31-40.
Prayer: (That each may be a helpful citizen.)
Hymn: "When Thy Heart With Joy O'erflowing" (Tune Bullinger),

When they heart with joy o'erflowing
Sings a thankful prayer,
In thy joy, O, let thy brother
With thee share.

Share with him thy bread of blessing,
Sorrow's burden share,
When thy heart enfolds a brother,
God is there.

CALL TO STUDY (*See Program for first Sunday.*)

LESSON STUDY:

CLOSING HYMN: "The Lord Be With Us."

PRAYER.

POSTLUDE (*Instrumental*).

***The Story of St. Valentine**

Long, long ago there lived a good man named Valentine. Because he loved God with all his heart he decided to give his whole life to serving God; and so he left his home and his friends and all the gay pleasures of the city, and went to live with a number of other good men who were known as Monks. They lived in a large building which was called a monastery, and each monk spent his time doing work which he believed would be pleasing to God.

One of the monks painted beautiful pictures of Jesus; another carved life-like images of Christ and his disciples; a third one went about singing songs of wondrous beauty and sweetness. Some wove gorgeous tapestries to hang upon the walls, while others made copies in writing, of the Sacred scriptures.

For Valentine alone there seemed to be no special work, and the good man felt very sad about it. One day he sat thinkng, "How I wish that I might do something to show Jesus, my Master, how much I love him! If only I were a great artist, or a splendid musician! If only I could weave beautiful tapestries or carve magnificent images, or preach great sermons, or heal the sick or—"

Suddenly in the stillness a voice seemed to speak, though no one could be seen. "Do what you can, Valentine; and God will be pleased and will bless you."

"What is there that I can do?" the monk asked; but there was no reply. So Valentine sat and thought and thought, and wondered and wondered, until a small voice roused him from his meditation, "Please, St. Valentine," said a tiny girl, "May I have another flower for poor little Pedro? He loved the other one so much." "Indeed thou mayest," Valentine replied as he rose to pluck his sweetest blossom for the crippled Pedro.

"Shame upon me!" said Valentine to himself, as he turned back to his garden after the child had gone. "I have let my flowers grow thirsty while I sat and grieved over having nothing to do." And he began to work in his garden.

To every child who passed that day, Valentinte gave a flower, and when his work was done he set out with gay little bouquets which he took to the homes of the sick or the shut-ins or the lonely or the sad. When the children had birthdays, Valentine always managed to find out about it, and when no one was looking, he would leave a little bouquet on their doorstep and hurry away.

And so it came about that St. Valentine became the best known and the best loved of all the monks, for wherever he went he carried joy and gladness, and always he tried to help the people to know and to love God and to do right.

But one sad day Valentine was taken a prisoner, because of his religious beliefs, and all the people who knew him were sad. Day after day they went to the prison where the good man was being kept by the cruel rulers, and always these loving friends carried him a few flowers from his own loved garden. Then winter came, and one sad day in February St. Valentine, the loving friend of all,—of rich and poor and old and young—was put to death.

The people were so heart-broken that they said, "We must do something to honor the memory of this great man. We must keep up his work of sending flowers to people to make them happy, and each year when February 14 comes 'round we will send special gifts in honor of our loved St. Valentine the Helpful."

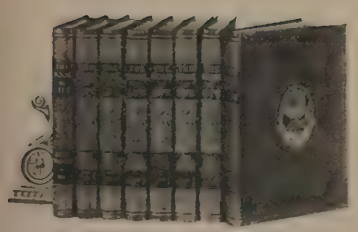
And thus it has come about that February the fourteenth is always known as St. Valentine's day, with its red hearts as reminders of the love and helpfulness of the good monk who lived sixteen centuries ago. And because in some parts of our land, flowers do not bloom out of doors in February, we have come to using pictures of flowers and make-believe flowers, with hearts and birds as symbols of love.

DARE YOU FAIL

to help childhood answer questions accurately?

The processes of education begin at birth and develop most rapidly in the first twelve years of childhood. In these basic character forming years—eager youth craves truthful answers to all questions.

The questions which relate to a better knowledge and understanding of the Bible, God, Jesus, Eternal Life and Christian Living must be met and answered intelligently. The Book of Life will help you do this.



The Book of Life contains the exact words of the Bible.

Does the Bible say that the whale swallowed Jonah?
What is the Bible?
Are Old Testament stories cruel?
Who wrote the Bible? When?
What does the Bible teach about Self Control? Dishonesty, Kindness, Greed, Democracy, Hatred, Loyalty, etc.?
Who were the great heroes in the Bible?
What is Heaven?
When did Jesus make His greatest address? What was it about?
What is meant by "a follower of Christ"?

Knowledge is Power. To Know the Bible is to Insure Character. Prepare Early.

The Book of Life

Published by JOHN RUDIN & COMPANY INC., 2307 Prairie Ave., Chicago, Ill.

Third Sunday: Being a Loyal Citizen

PRELUDE (*Instrumental*): "Nachstuch," by Schumann.
CALL TO WORSHIP: (*See Program for first Sunday.*)
PRAYER: Lord's Prayer in Unison.
LOYALTY SERVICE:
Story: Washington at Valley Forge. (In this connection show the picture of "Washington at Prayer.")
(Canadian schools might substitute Queen Victoria, William Gladstone or some other prominent and beloved leader.)
Salute to the country's flag. (*See program 1.*)
Hymn: "My Country 'Tis of Thee." ("God Save the King.")
*Special Feature**
FELLOWSHIP SERVICE: (*See Program for first Sunday.*)
HYMN: "The Star Spangled Banner." ("May God Preserve Thee Canada.")
OFFERING SERVICE: (*See Program for first Sunday.*)
DEVOTIONAL SERVICE:
Quiet Music. (Instrumental.)
Story: A loyal citizen of long ago. (Nehemiah 2:1-7:73)
Prayer and Response (See Devotional Service, Program 1.)
Hymn: "America, the Beautiful." ("O Canada!")
CALL TO STUDY: (*See Program for first Sunday.*)
LESSON STUDY:
HYMN: "Lord, While for All Mankind We Pray."
CLOSING PRAYER:
POSTLUDE: (*Instrumental.*)

*As a special feature, brief items about outstanding citizens whose lives have blessed their fellowmen might be prepared in advance and given by the juniors in their own words.
Some outstanding citizens:
Frances Willard (the founder of the W. C. T. U.).
Jacob Riis (the champion of the poor in the slum districts of New York City. See *National Encyclopaedia, Vol. 13, p. 114; "Character Lessons," by White, p. 17*).
Margaret of New Orleans (The Orphan's friend. See *Ethics for Children* by Cabot; p. 39 f, or *Stories to Tell to Children* by Bryant; or *Character Lessons* by White pp. 17, 18.)
Booker T. Washington. (The colored boy who helped his own race. See *Ethics for Children* by Cabot, pp. 78-80; or *Junior Mission Stories* by Applegarth pp. 87-92; or *Story Worship Programs for the Church School Year* by Stowell, p. 83 f.)
Clara Barton (The Founder of the Red Cross. See *American Book of Golden Deeds.*)
Louis Pasteur (The Conqueror of Disease Germs. See *Ethics for Children* pp. 123-125).
Maud Ballington Booth. (The friend of the prisoners.).

Fourth Sunday: Being a Christian Citizen

PRELUDE (*Instrumental*): "Consolation," by Mendelssohn.
CALL TO WORSHIP: (*See Program for first Sunday.*)
PRAISE HYMN: "When Morning Gilds the Skies."
PRAYER: (*Thanks for Jesus Christ and the blessings of our Christian land.*)
MEMORY DRILL: (*Three Minutes.*)
FELLOWSHIP SERVICE: (*See Program for first week.*)
HYMN: "True-Hearted, Whole-Hearted."
OFFERING SERVICE:
Story: Jesus' idea of Christian citizenship. (Matt. 22:15-22.)
Supt.: Let us worship God at this time by rendering unto him the money which is his.
Collecting of offering.
Offering Prayer.
DEVOTIONAL SERVICE:
Quiet Music: (Instrumental.)
Scripture: Matthew 5:3-16.
Story: "The Spirit of the Flag," found in *Mr. Friend-of-Man*, by Jay Stocking; or "The Vision of Sir Launfal" adaptation in *Worth While Stories for Every Day*, Evans.
Salute to the Christian Flag:
I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service and in love.
Hymn: "Stand Up, Stand Up for Jesus."
Prayer and Response: (See Devotional Service for first Sunday.)
CALL TO STUDY: See Program No. 1.
LESSON STUDY:
CLOSING HYMN: "Lead on, O King Eternal."
PRAYER.
POSTLUDE: (*Instrumental.*)

THE TOP NOTCH BIBLE CLASS

By R. D. Webb

THE BEST Bible class that I know is the "Top Notch Bible Class." The very name challenges the men for their best, and its frequent use keeps the challenge ever before them. No less meaningful is the class motto. Each Sunday morning every member faces in big letters on the wall, and repeats with the other members as if he means it, "Good, better, best, and we will never rest until our good is better and our better is best." The spirit of the class is contagious, and new members soon respond to the challenge of the name and the motto by endeavoring to be "Top Notchers" themselves.

The fact that it "hauls no empties" helps to make it a top notch class. Every officer and committee must function or confess that they are not "Top Notchers." As the class approaches its objective or ideal in class organization, in service for self and for others, and in effective Bible study, new needs appear and new methods of improvement are suggested, so that the class is constantly endeavoring to become a top notch class.

* * *

AT ALL CLASS sessions, the president presides and makes things move. He comes early, begins, and runs on time, directs a carefully prepared worship program, and makes the business short but interesting. The secretary, the treasurer, and all committees due to report have part in the program, but so far as possible business requiring discussion is attended to at the monthly business meeting at noon on the first Tuesday of each month. On Sundays the reception Committee, led by the vice-president, greets all members and visitors with a smile and a good hand shake, and introduces all new members and visitors to the class, before the teacher takes charge. The president always sees to it that the teacher has thirty minutes for teaching.

* * *

THE CLASS engages in many activities for its own growth and for the development of its members. Building and holding the membership is in the hands of the vice-president and the group chairmen. Each chairman has in his group ten or more members for whom he is responsible. Special-day programs and all forms of attractive publicity are used, but the class depends largely upon the personal invitation to win a new member or to bring back an old one. "Get one at a time" seems to be the plan of the class. One prospect is known to have received twenty-four personal invitations in one week. In this activity nearly all members participate. A special committee, known only to the president, seeks constantly to win members to Christ, and there are frequent conversions. The social side is properly provided for on Sundays, at the monthly meetings, and of course at the annual banquets.

* * *

THE TOP NOTCH class endeavors to serve others, too, in a wide range of activities. It frequently conducts the morning worship programs when the young people and adults meet together, furnishes substitute teachers for boys' and men's classes, raises the money needed for providing an intermediate department, regularly sends representatives to the meetings of the Workers' Council, and in fact regards itself as a definitely related part of the whole school. To indicate the wider range of interest, the following activities, engaged in during the last few years, might be mentioned: directed a church attendance campaign for the evening preaching services, conducted the prayer meeting for the pastor once a month, held Sunday services in rural and small town communities, sent the pastor and the superintendent to a state Sunday-school convention, paid half the expenses of a girl to a Lake Geneva Camp Conference, gave a missionary in China a Ford, and sent $25.00 monthly for its upkeep.

THE MEMBERS believe that they have a "top notch" teacher, but he does not think so. His objective is to become one. He knows that the members expect top notch teaching and is challenged to give his best. Though a busy man, he is constantly preparing for better teaching through training schools, conventions and institutes, and through reading and study. He reads one new book a month. As he begins the study of the lesson in time, he always knows on Sunday what he is to teach and how to teach it. He is no one-method man, but uses many. His favorite method is the cooperative, in which he gets many members to participate, The debate is sometimes used effectively for the last lesson of the quarter.

TREADING THE WINEPRESS. By Ralph Connor. 394 pp. Price $2.00. George H. Doran Company, New York.

Readers of wholesome fiction can well wait for the inspired pen product of Ralph Connor, who for many years has been the best portrayer of Canadian Northwest life. Parents do well to put every Ralph Connor book on the home book shelves of their young people. Stories that stir but do not smut. Thrills with a philosophy of life in them that head Godward and to a round of duties sublimated by Christian idealism. *Treading the Winepress* is one of the author's best.

FOLLOWING THE GLEAM. By Florence Grauel Miller. 180 pp. The American Sunday School Union, Philadelphia.

In a clear, concise and interesting way. the author, in this small book of nine chapters, tells of some of the earthly ministries of Jesus. It will inspire all who read it.

THE MEASURE OF A MAN. By Arthur W. Spalding. 161 pp. Price $1.50. George H. Doran Company, New York.

Positively one of the best books ever offered to the parents of boys or workers with boys in churches, Y. M. C. A., and clubs. Its message is so humanly wholesome, direct and fascinating, that boys themselves will devour it. We tried it and it works.

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THE MEN'S CLASS AS A COMMUNITY BUILDER

By Arthur J. Hansen

IN HIS BOOK "On to the City of God" Richard Roberts says, "our task is by love and fine thinking to build the City of God—in Gopher Prairie." This task has been undertaken in many a town and city, and conspicuous among the builders is the men's class. Stories might be told of scores of communities that have been transformed through the fine thinking and resulting activities of the men's class.

This is the story of just one such class, the men's class of the community Church of Davis, California. A recent issue of the Davis town paper in commenting on the unusual attendance of men upon the church school attributes it to the vital character of the subjects chosen for discussion, and remarks that "the men's class seems to have found that there is a very close relation between Christian thinking and a better community life."

The modern history of this class dates from the settlement of Pastor Fiske and the acceptance of the responsibility as teacher of the class by Professor Gordon H. True. The men seemed to be anxious to come to grips with immediate and local problems, and launched at once in their Sunday sessions into a study of "The Little Town," using the book of Harlan Paul Douglass as a guide to their discussions. For more than a year they pursued this study and carried on their investigations. College professors, business men, and ranchers made their contributions towards planning and building a model rural community with a church at its center.

As a result of their survey of the community, they discovered that the church was not touching as large an area as the banks and other commercial institutions, that the town of Davis was severely handicapped because it had no high school and parents were forced to spend several hundred dollars a year in some cases for transportation to the nearest high school as well as expose their children to moral dangers, and that in general there was a big opportunity for the development of all the resources of the community.

* * *

THREE YEARS have passed, and conditions have greatly changed for the better. The church is decidedly on the map with a far-reaching influence, largely due to the heroic efforts of the pastor aided by this now wide-awake men's class. At one of their monthly dinners the attention of the class was called to the fact that a desirable location for a high school could be bought for $3000, and within a few minutes the entire amount was subscribed by different members of the class. Public opinion was aroused, an election was held, and the high school is now an assured fact.

There are many other proofs that the class committees have been active—committees on town plan and improvement, economic welfare, education, recreation, public health, public morals, and public worship. A town planning commission has been appointed after much agitation, and plans are proceeding for a civic center that will make Davis a town of distinction. The region round about has come to be known among stock men as the purple circle because of the relatively large number of animals that have won championships at state and national exhibitions. Bunco stock-selling enterprises have been stopped; sanitary surveys have been conducted and breeding places for mosquitoes wiped out; law enforcement has been aided. A recent copy of the "Davis Enterprise" prints a resolution that was adopted by the men's class at its regular monthly meeting protesting against the release from the county jail of a certain prisoner who had been given a year's sentence for blind-pigging and whose sentence was being mitigated.

* * *

Meanwhile the class did not forsake its studies. Every Sunday found an interested group of from twenty-five to fifty men gathered for the discussion of a wide variety of subjects, but always from the Christian point of view. Many different vocations and life interests were represented in the class, and for several Sundays the men presented the interests of their particular vocations; horizons were widened and all life callings were made more sacred. Then again the resourceful teacher led the class in the study of some stimulating theme, for instance, the article by Philip Cabot on "The Conversion of a Sinner." This led naturally to a study of Fosdick's "The Meaning of Prayer." For thirty Sundays the social creed of the churches furnished a basis for warm discussions. The class followed the social creed outlined by the Commission of Social Service of the Congregational Church, and each Sunday the discussion centered around some article of the creed, such as the following:

"That the cost of market distribution from farmer to consumer shall be cut to the lowest possible terms, both farmers and consumers sharing in the economies"; or

"That the same protection and rights shall be accorded other races in America that we ourselves enjoy, especially legislation against lynching."

* * *

AT TIMES the class was in deep waters and specialists along economic or other lines were called to the rescue. Copies of the leaflet, "Social Affirmation for the Church," which give the proposed social creed were secured from the commission on social service, 14 Beacon Street, Boston, and were sent broadcast among the men of the community. The response proved that there are few men who are not interested in this kind of a creed and ready to confess their responsibility for "the sins of society."

At the present time the class is engaged in the study of Fosdick's "Modern Use of the Bible." Taken as a whole, the

Men to Match My Mountains

Bring me men to match my mountains;
Bring me men to match my plains,—
Men with empires in their purpose,
And new eras in their brains.
Bring me men to match my prairies,
Men to match my inland seas,
Men whose thought shall pave a highway
Up to ampler destinies;
Pioneers to clear Thought's marshlands,
And to cleanse old Error's fen;
Bring me men to match my mountains—
Bring me men!

Bring me men to match my forests,
Strong to fight the storm and blast,
Branching toward the skyey future,
Rooted in the fertile past.
Bring me men to match my valleys,
Tolerant of sun and snow,
Men within whose fruitful purpose
Time's consummate blooms shall grow.
Men to tame the tigerish instincts
Of the lair and cave and den,
Cleanse the dragon slime of Nature—
Bring me men!

Bring me men to match my rivers,
Continent cleavers, flowing free,
Drawn by the eternal madness
To be mingled with the sea;
Men of oceanic impulse,
Men whose moral currents sweep
Toward the wide-infolding ocean
Of an undiscovered deep;
Men who feel the strong pulsation
Of the Central Sea, and then
Time their currents to its earth throb—
Bring me men!

—*Sam Walter Foss.*

There will be Music in the Air In many Conventions in 1926

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E. O. EXCELL, Leader, (deceased) and ALVIN W. ROPER, accompanist, were associated in the leadership of the Music of Conventions, for ten years. Thousands upon thousands recall their unparalleled service. The friends of MESSRS. HACKLEMAN and ROPER believe that they are capable of rendering a rich and varied service in conducting the WORSHIP-PROGRAM of CONVENTIONS that will commend them, not only to trained leaders, but to thoughtful young people and mature Christians.

W. E. M. HACKLEMAN, INDIANAPOLIS, IND., has conducted the Music in 500 Conventions. 35,000 people, under his direction, united in singing the Great Hymns of the Church in Forbes Field, Pittsburgh (1909). He is a Special Instructor in "The Church and the Fine Arts," College of Religion, Butler University, Indianapolis. He has composed a large number of Songs, Quartets and Solos. His latest Solo,

"CRUCIFY! CRUCIFY!"

is attracting nation-wide attention. He is co-editor of 40 Music books, including the Church Hymnal "GLORIA IN EXCELSIS."

ALVIN W. ROPER of Winona Lake, Indiana, has thrilled more than ten million people with his mastery of the piano. From 1910 to 1920 he was associated with E. O. Excell in convention, chautauqua, evangelistic and recital work in all parts of the world. As associate with E. O. Excell, as concert pianist and in other lines of musical work he has won the hearts of his listeners by his technique and originality. In addition to his ability as a pianist Mr. Roper also is well known as a composer of sacred and secular music. Perhaps no one in America is better known for his Free Improvisation of Hymns and operatic melodies.

MR. HACKLEMAN is prepared to give addresses, hold conferences, or conduct classes, the subjects for which come under the general theme, "The Church and the Fine Arts." These have to do with the MINISTRY that Preaching, Poetry (hymnody), Music, Painting and Sculpture (religious pictures and statuaries), Architecture, Drama and Pageantry, can render Christianity. The place of the Fine Arts in the building of the worship-program of the Church and the Church School is clearly set forth. Practical applications of this Ministry are made to the problems that confront the Church of Today, such as "The Lord's Day VS The Continental Sunday," "The Rehabilitation of the Sunday Evening Service," "The Enlistment of Youth," etc. In preparation for these conferences, a list of books will be sent upon application by Mr. Hackleman.

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line of study that has been followed by the class, is it any wonder that out of such study with its demand for the application of Christianity to present-day problems there came a practical service to the community?

The small town may not be favored with its rotary or lions clubs, but surely every small town can have a men's class. This may prove even more of a service organization to the community for its basis of membership is inclusive rather than exclusive and it taps the source of all inspiration to true and lasting service. It is a dream that is cherished by the teacher of this class that some day in the not distant future there will be an effective national organization of men's classes with similar ideals and program, for in his opinion the men's class is the hope of the small town and has a distinct advantage over the rotary or kiwanis club even in the big city as a builder of community life.

WORLD'S SUNDAY SCHOOL ASSOCIATION NEWS

216 Metropolitan Tower, New York City

By Samuel D. Price

Burma

THREE CLASSES in Sunday-school work and methods were conducted last year at the Maymyo Bible Assembly by Paul R. Hackett, Secretary of the Burma Sunday School Union, and two additional classes were provided for this year. Some experiments in worship, project methods for Scripture and new day school courses are going forward. A course in "The Application of Daily Vacation Bible Plans and Technique to Burma Condition" was given by the General Secretary at the Bible Assembly, and a school was conducted at Moulmein, where Adoniram Judson did such notable work.

Brazil

THE PAST year in Brazil has been marked by a definite advance in the matter of denominational cooperation with the Brazil Sunday School Union. The Presbyterian General Assembly, for the first time, took definite action recommending the work to the schools and churches and appointed their official representatives on the Executive Committee of the Brazil Sunday School Union.

Japan

THE SUNDAY School Lesson Committee in Japan has been reorganized with ten members. As all the literature was burned in the great fire, they faced the task of preparing anew these lessons. This gave them the opportunity to revise all texts, which was undertaken with much care. This committee has completed the first year teachers' texts for each of the four departments; viz., beginners, primary, junior and intermediate. These are being issued according to the Group Graded system and one year for each grade is now in use. The second year materials in each grade for both teachers and pupils will be ready by April, 1926.

Korea

A FEATURE of the work in Korea is the Consecration Conferences which have been held in many parts of that country to meet the needs and desires of the more than 5,000 new teachers who have taken up the work as a result of the intensive Sunday-school development during the past three years. In all the conferences effort was made to get the Sunday-school teachers to realize the vital nature of the work they have in hand, to consecrate themselves to it, and to covenant to secure the training they need. Many hundreds of Sunday-school teachers decided to begin at once a course of teacher-training. These decisions are bearing fruit in the numbers of those applying to take the Correspondence Course and in the numbers enrolled in teacher training courses in schools of methods.

Egypt

MORE THAN 3,000 Bible lesson picture cards are made possible each month for the street Sunday-school work in Cairo and vicinity. It is true in Egypt, as elsewhere, that every picture means a pupil. Many young men and women are ready to help in this important work. In a recent conference in Cairo the need and importance of such schools was explained. More than half a dozen volunteers promised to commence the work at once, each in his own town or quarter of the city. The news sent from them is very encouraging. A certain pastor in a prayer meeting suggested that prayer should be offered for the neglected Moslem children in his town. Before the meeting was over two members promised to start a street school. Another who had no day school in his town obtained some picture cards and sought the children of the poor on Sunday. Now he has a Sunday school enrolling one hundred and thirty, with seven teachers. In Cairo there are thirteen schools of this kind and it is expected that more will be opened during the present winter.

Greece

IT HAS been possible to organize a few Sunday schools in the Greek refugee camps located in the vicinity of Athens. These little children who have passed through the awful war years with the tragedies it brought to them deserve all the help we can give. In one school there were eleven teachers and the work was graded as much as possible under the circumstances. The children showed great interest and were enthusiastic in their Bible study, and the influence on their lives was quite marked. Although these children come from homes of extreme poverty, during the summer in their Sunday offerings they raised about two dollars to buy Christmas gifts for children less fortunate than themselves!

Year Book

THESE NEWS notes have been taken from the recently issued, 1925 Year Book of the World's Sunday School Association. Only a few significant facts could be given and there was not space to give even a paragraph to each country. The Year Book will be sent to any one on request. Results in all the units related to the World's Association can then be noted at greater length. It is "Daybreak" everywhere. That word is the Cable code address of the W. S. S. A.

New Year Suggestions

Use the materials in the JOURNAL each month for your Workers' Conferences.

Introduce your Church School friends to the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION.

Why not put the "Memorial Biography of Marion Lawrance" in your Church School Library?

(See the wonderful offer on page 2 of the December JOURNAL, also page 13 of this issue.

Read a book a month in religious education. Watch the JOURNAL advertisements.

THE LARGEST ADULT BIBLE CLASS IN VERMONT

By Walter Rice Davenport

THE FIDELITY CLASS of the Methodist Episcopal church at St. Albans may well challenge comparison as the largest and most prosperous adult Bible class in the entire Green Mountain state. This is no sporadic growth, or fly-as-by-night upstart, but has been under its present teacher for upwards of eleven years, during which time it has steadily grown in numbers, interest, and influence.

The teacher of this class is Mrs. Lulu Lewis Stevenson, who has gifts and graces which have called her to many positions in both church and state, she being a member of the last General Conference of her denomination. Possessed of unusual executive and administrative ability, as well as a rare teaching talent, she uses all of these gifts for the glory of the King and the extension of the kingdom.

* * *

NEARLY A DOZEN years ago Mrs. Lewis was asked to take charge of a mixed class whose total registered membership was but twelve, with an average attendance of only half that number. She consented to take the class only upon a pledge of all the members that they would stand by her in an honest endeavor to build up the class to a worth-while proposition. They assured her of their loyalty and promised her a class of twenty-five members at the close of the first year. Instead of twenty-five, the roster showed fifty at the end of twelve months, and the number has steadily grown until the registration today is one hundred and thirty, with an average attendance of over fifty summer and winter. This membership is regularly revised and kept "alive," though every effort is made to bring back any who through carelessness, may have allowed their membership to lapse.

In this class the Bible is studied each Sunday, and the International lessons are used. The discussion method is employed, and a period twice the usual length could easily be utilized in the practical application of the truths of the lesson. Outside speakers are seldom used or needed. The talent of the class itself is steadily developed.

* * *

THIS CLASS has furnished a steady stream of candidates for church membership, and the various organizations of the church are constantly coming to its membership to find their officers and leading workers. It thus lives not for itself, but for the good which it may do to the church in particular and the cause in general.

Various methods are employed to bring in new members. As fast as the names are obtained of new-comers to the city they are distributed for visitation and solicitation, the pastor cooperating. Each member is pledged to solicit, either in person or by letter, one new member a month. Occasionally a contest is held, but great care is taken to follow up the results thus obtained. In one such contest sixty new members were secured, many of whom are active members.

* * *

MONTHLY SOCIALS are held, and each member of the class is assigned to one of twelve committees responsible for these socials. In this way all possible latent talent is developed. The class has an annual debate, an annual prize speaking night, an annual athletic night, and an annual banquet. Once they had commencement exercises, at which a class history, prophecy, poem, etc., were read, closing with the bestowment of "honorary degrees," like LL.D. for "Long Legged Divine," these occasions being both comic and serious, and tending to hold the members in leash.

The class does all kinds of community service. Not content with carrying flowers to the sick and shut-in, it makes many gifts for a "White Christmas," pays $75.00 annually to the World Service, guarantees the budget for the Redpath Winter Chautauqua, and distributes the profits of the same to local charities of various kinds, such as the Home for Destitute Children. "Get the Fidelity class to do it" is a familiar slogan in this church and city. And the Fidelity class does it, and the kingdom is benefited.

LIFE'S BEGINNINGS. Compiled by F. J. N. and C. D. M. 376 pp. Price $1.75. George H. Doran Company, New York.

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FEBRUARY WORSHIP PROGRAMS FOR YOUNG PEOPLE

By Marion Lela Norris

Theme: Truth

AIM: To help young people to develop an appreciation of truth, to search for truth in God's word and world and in the lives and works of men, and to express truth in their own daily living. (The hymns are chosen from the *Hymnal for American Youth.** The *Thoughts on the Theme* are suggestive, but the young people should work out their own topics planning, if possible, to have a number take part, but keeping within the time allotted for the worship service. It is suggested that a different class be responsible for each Sunday's worship service, and that the responsive readings for the second and fourth Sunday be mimeographed or written on the blackboard, that *each one in the department* may take part.

INSTRUMENTAL PRELUDE: Handel's "Largo," or the hymn arrangement from Beethoven, No. 100. (All worshiping in silence.)

CALL TO WORSHIP: (Standing.)

Leader: Jehovah, who shall sojourn in thy tabernacle? Who shall dwell in thy holy hill?

Response: He that walketh uprightly and worketh righteousness and speaketh the truth in his heart.

HYMN: "I Would Be True," No. 170 (Standing.)

PRAYER (in unison; standing): Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may more perfectly love thee, and worthily magnify thy holy name through Jesus Christ our Lord. Amen.

(The above to be used throughout the month.)

First Sunday: Truth in God's Word

SCRIPTURE: (To be read by five members of one class.)

1. Pilate said to Jesus, "Then you are a King?" Jesus answered, "As you say, I am a king. It was for this that I was born and for this that I came to the world, to give testimony for truth. Everyone who is on the side of truth listens to my voice." Pilate said to him, "What is truth?" With these words he went outside again to the Jews, and said to them, "I can find nothing to charge him with."
2. Jesus said, "I am the Way and Truth and Life. No one can come to the Father except through me."
3. Jesus said, "If you abide by what I teach, you are really disciples of mine, and you will know the truth and the truth will set you free."
4. "Master, we know that you tell the truth, and teach the way of God with sincerity, regardless of the consequences, for you are impartial."
5. Everyone who is living truth will come to the light, to show that his actions have been performed in dependence upon God.

HYMN: "O Word of God Incarnate, No. 64. (Standing.)

THOUGHTS ON THE THEME:

1. Why did not Pilate wait for an answer to his question "What is truth?" Desire for good opinion of crowd, fear of losing his job, responsible for his acting contrary to his expressed judgment, "I can find nothing to charge him with."
2. Changing idea or interpretation of truth. The God of truth to
   a. Moses—a God to be feared and obeyed.
   b. Amos—a just God, a judge.
   c. Christ—a kind, loving heavenly Father.
   d. Us—our Father, a Christ-like God.
3. Christ's continuous search for truth; His long hours apart in communion with His heavenly Father to learn His will and to secure strength to do His will.
4. Our search for truth in
   a. God's word
   b. Prayer—communion with our Father.

PRAYER (by leader or adult): Asking that each may have an open mind and earnest desire to search for truth, and courage to act only the truth.

OFFERING: (Offertory hymn, played quietly, "Break Thou the Bread of life.")

HYMN: "Break Thou the Bread of Life," No. 67. (Standing.)

BENEDICTION (in unison.)

Thy Kingdom come, O Lord, wide-circling as the sun;
Fulfill of old thy word, and make the nations one;
One in the bond of peace, the service glad and free
Of truth and righteousness, of love and equity.

Second Sunday: Truth in the Lives and Works of Men

SCRIPTURE:

Leader: For Jehovah is good; his loving kindness endureth forever, and his faithfulness unto all generations.

Response: All the paths of Jehovah are lovingkindness and truth unto such as keep his covenant and his testimonies.

Leader: Show me thy ways, O Jehovah; teach me thy paths. Guide me in thy truth and teach me; for thou art the God of my salvation; for thee do I wait all the day.

Response: Withhold not thou thy tender mercies from me, O Jehovah; let thy lovingkindness and thy truth continually preserve me.

Leader: Oh send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

All: O praise Jehovah, all ye nations;
Laud him, all ye peoples.
For his lovingkindness is great toward us;
And the truth of Jehovah endureth forever.
Praise ye Jehovah.

HYMN: "Lead on, O King Eternal," No. 188. (*Standing.*)

THOUGHTS ON THE THEME:

1. Abraham Lincoln—Liberating the oppressed.
2. Booker T. Washington—Serving his race.
3. Edith Cavell—Patriotism.
4. Wilfred Grenfell—Helping the unfortunate.
5. Mahatma Ghandi—Justice.
6. Calvin Coolidge — World peace and brotherhood.
7. Emerson Fosdick — Truth.

PRAYER (*by leader or adult*): Asking that we may search for the truth as expressed in men's lives and in their works, and be firm in standing by our own discoveries of truth, not only in our words but in our every act.

OFFERING (*offertory hymn, played quietly, "O Master, Let Me Walk With Thee."*).

HYMN: "O Master, Let Me Walk with Thee," No. 205. (*Standing.*)

BENEDICTION: (*See first Sunday.*)

Third Sunday: Truth in God's World

HYMN: "This Is My Father's World," No. 46.

SCRIPTURE:

Leader: He is the Rock, his work is perfect; for all his ways are justice: a God of faithfulness and without iniquity, just and right is he.

Boys' class: The works of his hands are truth and justice; all his precepts are sure. They are established for ever and ever; they are done in truth and uprightness.

Leader: Truth springeth out of the earth; and righteousness hath looked down from heaven.

Girls' class: Jehovah is nigh unto all them that call upon him, to all that call upon him in truth.

*In case your school does not have this hymnal, cannot you secure one or two copies for the use of the worship committee that they may be guided toward the selection of the best in worshipful music?

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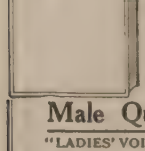

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PRAYER (*by leader*): expressing gratitude for God's gifts to us in nature, closing with the Lord's prayer.

THOUGHTS ON THE THEME:

1. Our great grandfather's world—ox team, tallow candle, log cabin, home-spun clothes, etc., the same world as our world—automobile, electricity, aeroplane, radio. The possibilities for all these modern conveniences were in the world when our ancestors lived, having been placed there by our Creator, but man had not discovered their existence or how to use them. "Tiberias Caesar might have heard Jesus; Henry Eighth might have heard Luther; all these years the air has been vibrant with messages, but nobody was able to get them until men learned how to tune in."
2. It is the scientist who by his discoveries has made God's world and the universe more marvelous and glorious to us than it was to our fathers. The God of truth whom we worship is the same God of truth whom David worshipped, but the scientist has made the works of God's hands far more wonderful to us than they were to the psalmist. Undoubtedly David saw the heavens as a solid firmament studded with little stars, but through the astronomer's interpretation we realize we are looking at planets and solar systems far greater than our own earth and sun. How much more the eighth psalm should mean to us than it did to David!

THE EIGHTH PSALM IN CONCERT.

SCRIPTURE READING (*By one of the young people who reads well*): See how the wild flowers grow. They do not toil or spin, and yet I tell you, even Solomon in all his splendor was never dressed like one of them. But if God so beautifully dresses the wild grass, which is alive today and is thrown into the furnace tomorrow, will he not much more surely clothe you, you who have so little faith? So do not worry and say, "What shall we have to eat?" or "What shall we have to drink?" or "What shall we have to wear?" For all these things the heathen are in pursuit of, and your heavenly Father knows well that you need all this. But you must make his kingdom, and uprightness before him, your greatest care, and you will have all these other things besides.

HYMN: "For the Beauty of the Earth," No. 38. (*Standing.*)

STORY (*told by one of the young people who can do it well*):

Two men were talking about nature. One saw nature as the handiwork of God. The other held that nature just happened. Later, the first man gave his friend a beautiful clock which was accepted very gratefully and highly prized. At another time these two men were again talking, but this time about the beautiful clock. "To think," said the owner of the clock, "what marvelous skill is shown by man n

creating that minutely accurate mechanism!" "Creating," exclaimed his friend. "Surely you do not believe that was ever created. It just happened." "Nonsense," said the owner of the clock; "of course some man made it." "And yet," said the first, "you doubt that the world, infinitely more wonderful than the clock, was created?"

OFFERING (*offertory hymn, played quietly, "Fairest Lord Jesus"*).

HYMN: "Fairest Lord Jesus," No. 122. (*Standing.*)

BENEDICTION: (*See first Sunday.*)

Fourth Sunday: Truth in Our Own Daily Living

HYMN: "Dear Lord and Father of Mankind," No. 146.

SCRIPTURE:

Leader: Let us not love in word, neither with the tongue; but in deed and truth.

Response: I have chosen the way of faithfulness: thine ordinances have I set before me.

Leader: Thy righteousness is an everlasting righteousness, and thy law is truth.

Response: Behold, thou desirest truth in the inward parts; and in the hidden part thou wilt make me to know wisdom.

Leader: Buy the truth, and sell it not; yea, wisdom and instruction, and understanding.

Response: Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he hath done for you.

Leader: He will cover thee with his pinions, and under his wings shalt thou take refuge: his truth is a shield and a buckler.

Response: Teach me thy way, O Jehovah; I will walk in thy truth.

Leader: These are the things that ye shall do; Speak ye every man the truth with his neighbor; execute the judgment of truth and peace in your gates; and let none of you devise evil in your hearts against his neighbor; and love no false oath; for all these are things I hate, saith Jehovah.

Response: Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another.

All: Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.

HYMN: "Dare to Be Brave, Dare to Be True," No. 175. (*Standing.*)

THOUGHTS ON THE THEME:

1. Speaking the truth—not a half truth, implying by word or expression an untruth, repeating as fact that which is only hearsay, enlarging a statement, adding to a story, and not imagining an untruth of another, for all acts are first formulated in some one's thought.
2. Living the truth. Making sure that what we do every day carries

(*Continued on page 45*)

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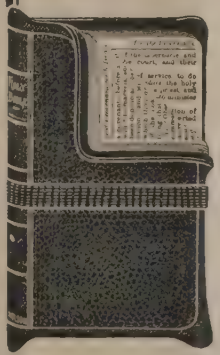

The question asked by the Master of the lawyer (Luke 10-26) might well be used as a searchlight for our own study of Scripture. If your own reading is thoughtless, superficial or merely habitual, you cannot progress in your knowledge or understanding. If, therefore, you are in search of the whole of the truth—the exact words—the underlying meaning—the precise teaching that goes to the root of the matter—as revealed in the authoritative scriptural translations, you will turn to the

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WHAT CONSTITUTES MY IDEAL BIBLE CLASS

By Charles W. Carson

IN THE five ideals presented here, and in the methods suggested for realization, are the factors which constitute my conception of an ideal Bible class. Many of the suggestions are being carried out by some classes, but I know of no class which has tried them all. To the best of my knowledge, no large class has ever attempted the scheme outlined in I. Courage is necessary for a class to attempt such an innovation, but the idea has possibilities which will be known only when it is tried.

I—A class whose members have a sincere desire to learn the truths of the Bible, and to maintain and extend the ideas of Jesus in everyday living.

Methods of realization:

(a) Set up a campaign of education to prepare the way for the acceptance of new procedure. No Bible class can accept the ideals suggested here and start immediately to change the class program. Men must be convinced of the feasibility and desirability of accepting new standards. A clear presentation before the class, an outline on the class bulletin board, letters to all members, are methods which might be utilized, but most can be accomplished by convincing a dozen outstanding men whose influence will permeate the entire membership.

(b) Make use of the problem project method in discussion groups of not more than fifteen men each. Why a campaign of education is a first essential is now evident, for this suggestion is a far-cry from the usual method employed in men's Bible classes. This method assumes that the principles of Jesus are applicable to present day problems, and may be utilized in the solution of these problems. Briefly, there are three steps—locating the problem, finding the teaching of Jesus which bears on the solution, and deciding what we can do about it. (Suggested courses: World Facts and America's Responsibility; How Jesus Met Life Questions; Jesus and His Cause; Christianity and Economic Problems.)

* * *

THERE ARE some obvious objections to the lecture method which is commonly used by men's classes. Psychologists tell us that we remember three-eights of what we hear, five-eights of what we see, and seven-eights of what we do. The man who remembers even three-eights of what he hears in the average Bible class is exceptional. When in an active discussion, however, he champions a great principle it is much more apt to become effective in his life. Furthermore, the man who sits and listens may become smug and self-satisfied; the man who really discusses the teachings of Jesus, and thinks about them will soon recognize that they are both disturbing and inspiring.

At once there will be the objection that this method will destroy the enthusiasm and fellowship of a large class. but this is not an insurmountable difficulty. A large class may convene for a song service, announcements, and other opening features, and then break up into discussion groups. The enthusiasm of the large group can be continued, the class name may still be used, but the larger usefulness of the problem project method may be taken advantage of.

* * *

ONE MORE difficulty to be met. Instead of one teacher, there must be several. In every large men's class there are able men who should be contributing actively to the success of the class. They must be enlisted as discussion group leaders, and the man who was the "teacher" of the class, or someone else who understands the new method, should meet with them each week to train them for the discussion period.

II—A class with objectives for altruistic endeavor which make the interests of the class secondary and the welfare of those in need primary.

Methods of realization:

(a) Take an active interest in the missionary enterprises of the church. This should mean much more than simply designating that once a month the collection go to "missions." There should be a systematic plan for informing the members of the class about various missionary undertakings. When a special interest is evidenced, that particular enterprise could be singled out as a project which the class would especially support.

(b) Feel some responsibility for the religious education of the boys and girls of the church and the community. A man who refuses to teach a class of boys because of his interest in the men's classes has a poor sense of values. The ideal class of men will not only do what they are asked to do, but will be aggressive enough to demand that the church school have an adequate program of religious education for boys and girls.

(c) Select some local object of special interest which will parallel the special missionary project mentioned above. This may mean an intelligent and fatherly interest in a group of needy boys, or constructive assistance to unfortunate families, or any number of other projects. The important factor is that the work be done intelligently and regularly; one big "blowout" a year will not meet this requirement.

III—A class where a spirit of Christian fellowship pervades the meeting on Sunday and extends into week-day acitivities.

Method of realization:

(a) Select a group of men (not the same every week), who will see that strangers and new members are welcomed and assimilated into the class. This involves more than a perfunctory handshake as a man. He must be introduced to other men in the class, invited to the special activities, and called upon at his home or place of business.

(b) Organize the class upon a reasonably efficient and genuinely democratic basis. Many men's classes are under the thumb of two or three "bosses," who dictate the policy and arrange the program. When a new man gets into a situation of this kind either he acquiesces and becomes useless, or he goes elsewhere.

(c) Plan a program of mid-week activities which will provide at least one social event a month. Immediately the protest will be raised that men are too busy. The truth of the matter is that a few men are members of several clubs and have numerous engagements, while others are anxious for opportunities of fellowship with other men. Busy men must realize their responsibility for the man who may be new or friendless.

IV—A class constantly recruiting to its membership from men within the church and from the vast number who are without definite church affiliation.

Methods of realization:

(a) Impress upon every member of the class the importance of spotting new men in church and inviting them to the class. Make an especial effort twice a year to have men in the congregation visit the class.

(b) Plan to reach men new in the city. Young men especially are coming to the city every week. At home they were connected with the church. If the church makes a contact with them soon after they arrive in the city they will continue, otherwise they are lost. In a city or large town a men's class should have men in touch with the Y. M. C. A. and hotels to reach these men as they come.

(c) Stimulate the attendance of men on the class roll. Attendance contests and membership campaigns help, but an attractive program is the best drawing card. The discussion group idea not only proves attractive, but with men in smaller groups and with several leaders, interest is more easily sustained.

V—A class which recognizes that it is a part of the church, and exerts every effort to further the church program.

Methods of realization:

(a) Have a boys' work committee to cooperate with the church school, the Scout troop, and other boys' groups.

(b) Accept responsibility for furnishing ushers and collectors at church services.

(c) Undertake the organization and completion of the every-member canvass.

(d) Appoint a committee to work for two months previous to Easter toward bringing every member of the class into the membership of the church.

(Concluded from page 43)

out the truth we think and speak. Playing the game truthfully. An athletic director says, "You can always select a Christian—by the way he plays the game." Not appearing to one's employer to be "on the job," yet actually to be stealing time. Not soothing one's conscience because one seems "able to get away with it."

3. "Truth cannot be known except by real men, by those whose character is real to the core." What does this mean?
4. Asking the God of truth to help us to discover his truth for our lives. a. A group of scientists in the University of Minnesota recently began extensive work on the cause and cure of cancer, and asked all the churches of the city to pray for them and their work saying that God "revealest to men in each new discovery a part of his truth." b. At a recent Young Men's Christian Association conference in Atlantic City, the white and the colored secretaries were sent to different hotels, and when they tried to bring the colored secretaries to the other hotel, the management would not permit it, but eight of the white secretaries voluntarily went over to the colored hotel to live with the colored secretaries.

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OFFERING: "We Give Thee but Thine Own," P. 33 in *Orders of Worship.*

HYMN: "O Jesus, I Have Promised," No. 138. (*Standing.*)

BENEDICTION: (*See first Sunday.*)

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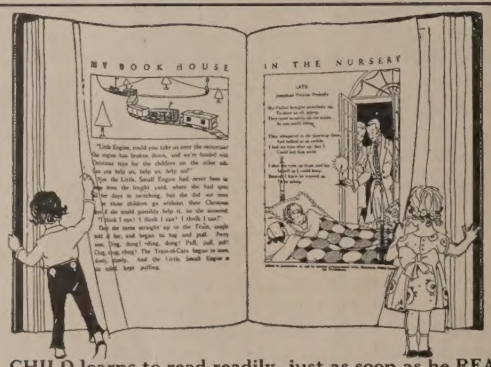

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